

# THE ATHENÆUM

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The annual Salary will be 250l., rising by annual increments of 10l. for five years to 350l., with an additional allowance, not exceeding 50l., for clerical assistance.

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Travelling expenses in certain cases will be allowed.

The successful Candidate will be required to devote his whole time to the duties of the above offices, and to reside at Southwark-on-Thames.

Applications, written on foolscap paper, stating age, qualifications, and previous experience, accompanied by not more than three recent Testimonials, and endorsed "Local Education Secretary," must be sent to me, the undersigned, not later than AUGUST 31, 1907.

Canvassing is strictly prohibited, and will be a disqualification.

Further particulars of the duties will be sent on receipt of stamped addressed envelope.

J. H. NICHOLAS, Secretary.

County Office, Chelmsford.

August 6, 1907.

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FRANCIS ROBINSON, Town Clerk.

Town Hall, Greenwich, August 14, 1907.

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## LITERATURE

*The Cambridge Modern History.*—Vol. X. *The Restoration.* (Cambridge, University Press.)

The obvious danger of the co-operative system of writing history here adopted is the production of a broken or discontinuous effect. The volume before us deals with a period where this danger is especially great. A time of crisis such as the Revolutionary and Napoleonic period contains in itself a unifying principle which triumphs over the weakness of the method; but the period here treated has no single obvious theme round which the narrative of the nations' history may circle. Its evident interest is the process of reconstruction which was bound to follow the overthrow of the Napoleonic system; but it has a more philosophic interest in the liberalism begotten of the French Revolution in the day of its failure, and the struggle of this force in almost every country of Europe against the reactionary and conservative spirit which was a no less notable product of that movement. The period is filled by the events of this struggle, by the aspirations and disappointments of liberalism, victory alternating with reaction. The movement had varying success in different regions, yet there is a well-marked unity, the wave of political feeling spreading from land to land. The volume stops short however, just before the point of crisis and partial realization in the middle of the century, and so loses the interest of the events for which its history has paved the way. Falling thus between two periods of general upheaval, the history of the time seems to be pitched in a minor key. The efforts

of statesmen and theorists alike are of value to all to whom history is more than the mere drama; and the study of character and event in a time like this may be a subtler and finer thing than that of more stirring periods.

It is this more elusive and complex interest which is apt to filter away under the co-operative system, and it must be admitted that, in spite of the minute scholarship which marks it, this volume has not always triumphed over the tendency to make the history of these periods of recovery a résumé of names and dates. With some notable exceptions the writers in this volume have given us too little generalization and description, especially too little characterization. The one personage who seems to have exercised a general fascination is Alexander of Russia. An obvious comparison is suggested with the 'Histoire générale' of MM. Lavisse and Rambaud. The French method of working in generalization with the narrative, and the crisp summing-up of a character in an epithet, contrasts favourably with the English method; but, after all, too facile generalization may prove a defect in a work of solid learning and research.

Prof. Clapham's valuable chapter on the "Economic Change" in Europe supplies a basis which would make it seem more fitted for an earlier place in the volume, so as to correct the abstract effect of some other chapters; for though the most prominent movements were the work of the politicians rather than the peoples, a knowledge of the material conditions of the nations is necessary for a full understanding of the political history of the period. The fact that "the narrative of these things cannot be fitted into the mould of any generalization" renders less excusable the evident tendency to neglect this subject, for apart from the chapters on English history and Prof. Askenazy's chapter (xiii.) on Russia, which is admirably descriptive, this aspect of the times has gone into the background. Mr. Temperley's chapter on 'Great Britain, 1815-32,' a period dominated by the Industrial Revolution, is of necessity concerned with economic forces; and here, indeed, we get perhaps too little recognition of the influence of that liberalism of which Fox was the father.

The fact that England led the way in economic theory as in industrial development perhaps justifies the inclusion of a special chapter (the last in the book) on the 'British Economists,' in which Prof. Nicholson renders a valuable account of the teachings of Adam Smith, and the later theorists of whom he was the intellectual parent. The defect of this chapter is that, being technical, it is hardly technical enough. Prof. Nicholson corrects some popular misconceptions concerning the theories of these early economists, but the reader who follows his account will be disappointed at not finding more illustration instead of mere statement.

On the whole, the selection of aspects of British history is sound. In chap. xix. Mr. H. W. C. Davis gives

a sympathetic account of the disabilities under which English and Irish Catholics suffered, and of their gradual "emancipation," with a wholly admirable analysis of the motives and forces which made for better things, and ample illustration of the way in which the movements in the two countries affected each other. Here we get some of that powerful characterization which the volume generally lacks in such a masterly picture as that of John Keogh and O'Connell, a type of the Irishman at his best and worst.

A short but clear and interesting account in chap. xxi., by Mr. E. A. Benians, of the internal development and external relations of Canada from the Peace of Paris to the days of partial settlement in the forties, completes the British portion of the volume; but the story of British influence pervades the other chapters. Noteworthy is the account of that influence on the action of the "Congresses," a subject dealt with by Mr. Alison Phillips in chap. i., and the one possessing the most obvious interest, dealing, as it does, with the rise and failure of the idea of a "Concert of Europe"—one form of an ideal which has always fascinated the European peoples. It was the attitude of Great Britain which did more than anything else to frustrate the schemes which Alexander dictated to the Powers—schemes which even Castlereagh, approving the end, but distrusting the means, refused to entertain. This chapter makes some attempt at summing up the new forces which were at work among the nations, the romantic and religious reactions, and the rising spirit of nationalism, destined to transform the face of Europe. Mr. Alison Phillips is responsible also for chap. vi., 'Greece and the Balkan Peninsula,' and chap. xvii., 'Mehemet Ali.' In the former we get a lucid and sometimes inspiring account of the peculiar conditions which led to the development of the "Eastern Question," and the solution of one phase of the problem of Europe's relations with Turkey in the battle for Greek independence. The delay in that settlement through the conflicting interests of the Powers, and especially through England's distrust of Russia, serves to illustrate still further the practical difficulties which prevented any real "Concert of Europe." The chapter on Mehemet Ali describes not only the career of that adventurer, but also the condition of things in the East, and the varying attitudes of the Western Powers until the temporary settlement of this second stage in the Eastern Question by the Convention of the Straits in 1841.

French history is represented by Lady Blennerhassett's 'The Doctrinaires' (chap. ii.) and M. E. Bourgeois's 'Reaction and Revolution in France' (chap. iii.) and 'The Orleans Monarchy' (chap. xv.). In chap. ii. is traced the course of events in France from the second Restoration till 1821, preceded by an account of the political parties and theories which divided France. Unfortunately, some confusion of wording and arrangement

obscurities these most important issues. To a person unacquainted with this period of the history of France the chapter would hardly make the fact clear that the name "Doctrinaires" is applied merely to the constitutional royalists. That this is due to some defect of handling appears from the similar impression of confusion which the other chapter by the same writer leaves on the mind. In 'The Papacy and the Catholic Church' (chap. v.) Lady Blennerhassett has a fascinating theme, and she brings to it much learning and some discrimination; but here also a further sifting or arrangement might have prevented the somewhat blurred effect produced. This is the more regrettable as occasional happy phrases witness to a power of generalization which might have triumphed over the abundance of detail.

M. E. Bourgeois's two chapters on France share somewhat the same character. In his painstaking narrative of the struggles of parties we find little real analysis of motives, and hardly enough emphasis on the attitude of the people as opposed to the politicians (of whom Charles X. was in some sort the victim). M. Bourgeois himself tells us that we must look at the "intense vitality which grew up in the whole sphere of the intellect" rather than to "the dark plottings of the priest party or the conspiracies of the Republicans."

The single chapter (iv.) on Italy, by Prof. Segré, does not suffer from the artificial division which results from devoting two chapters to the history of one country. Moreover, this writer succeeds where others have failed. The state of Italy under Austrian rule and influence is made abundantly clear in such passages as that describing the enlightened cynicism of the educational system which Austria set up in the regions where she had direct control. The narrative, too, of revolution and repression is able, and the account of the part played by art and literature in fostering national consciousness excellent.

Prof. Altamira's chapter (vii.) on Spain within its limits gives a precise impression of motives and parties. The liberal agitation in Spain was essentially military, led by officers who had imbibed French ideas; and once more we have evidence of the conservatism of the "people." The writer's English is occasionally ambiguous. The two chapters which follow (by Mr. F. A. Kirkpatrick), 'The Spanish Dominions in America' and 'The Establishment of Independence in Spanish America,' are eminently readable. The former traces the condition of the Spanish colonies from 1600 onwards, giving a vivid picture of wild life and missionary effort for over a century. The latter describes the development in these regions of the spirit which was agitating Europe; and led to the establishment of constitutional government, won from the weakness of Spain long before the struggle was fought out in the old world. In chap. x. the Rev. G. Edmundson traces the same process on

a smaller scale in Portugal and Brazil, the establishment of the constitutional "empire" of Brazil, and a constitutional, but unprogressive monarchy in Portugal itself. The same writer deals in chap. xvi., 'The Low Countries,' with the unfortunate experiment by which Belgium, in spite of its population of 3,400,000, was incorporated with Holland as an "increase of territory," the Dutch population being 2,000,000, and shows adequately how incompatibilities were aggravated by the action of the king, William I.

In chap. xi., 'The Germanic Federation,' Prof. Pollard deals with one of the bigger themes of the volume. The treatment, so far as it is political and constitutional, is beyond criticism; but there is no real attempt at the characterization of a Stein or a Görres, and though the economic distress which marked the early years of the period receives passing mention in connexion with the financial reforms of 1818, no vivid impression is conveyed of the state of the people in a famine year like 1817. There is a tendency, too, perhaps, to undervalue the work achieved by the Federal Diet.

Prof. Askenazy's chapters on Russia (already mentioned) and 'Poland and the Polish Revolution' are excellently descriptive, a model in their combination of political and economic treatment. But it must be remembered that chapters like these, with fewer events to record, lend themselves more easily to "imaginative" treatment; and in spite of the defects we have noticed, we have little but praise for the solid workmanship of this volume. It is lightened for the literary readers by chapters on 'Literature in Germany' by Prof. J. G. Robertson, and 'The Revolution in English Poetry and Fiction' by Dr. W. J. Courthope.

---

*Israel in Europe.* By G. F. Abbott.  
(Macmillan & Co.)

THE appearance of this book is well timed. Although political Zionism, which a few years ago stirred the imagination of many, is once more under an eclipse, the Jewish question in Russia, Roumania, and elsewhere continues to command its full degree of interest in economic and other circles; and as one of the great functions of history is to throw light on present-day problems, a work like the one now before us ought to prove useful to many readers. The collection of the large and varied mass of materials which go to make up this long story of suffering, partial degradation, and pretty general victory of the better elements of humanity, must have entailed an enormous amount of labour, and the arrangement of the details thus obtained could have been no easy task; and it is therefore the more to the credit of our author that the result is an easy and pleasant narrative, engaging the reader's attention without at any time producing the sense of weariness which sometimes accompanies the perusal of more elaborate and ambitious historical essays.

The reflective portions of the work, though also well and fluently written, are, it must be owned, not always fully convincing. The contrast between Hebraism and Hellenism dealt with at the beginning of the book, for instance, resolves itself, in the author's mind, chiefly into the well-known opposition between Oriental and Occidental habits of thought. But if this were so, why should Hellenism have had to wage a much fiercer war against the Hebrew portion of the East than against the Syrian element of the same neighbourhood? The fact is that it was not so much the Orientalism of the Hebrew which refused to coalesce with Greek ideals as his strict monotheism, and it is on this that the weight of the argument ought to have rested. It also seems to us that the resemblance, "to the minutest details," between the Puritans and the Jews, so strongly insisted on in chap. xviii., has been much exaggerated by the writer's facile pen, and that more stress ought to have been laid on the religious hopes and aspirations of the time, which were undoubtedly one of the chief motive powers in bringing about the resettlement of the Jews in this country. As, however, the reader will be mainly interested in the narrative portions which are the sum and substance of the book, he will not be much disturbed by these incidental defects, but will continue to peruse the volume with interest until he reaches its final page.

The scope of the work is so wide that it would be impossible to include even a fair selection of its details within the limits of this notice. It is also, no doubt, on account of the vastness of the subject that the author has been obliged to exclude a number of incidents which would have found a place in a more elaborate publication on the history of the Jews in Europe. A writer who undertakes to set forth in not too bulky a volume the adventures of a most versatile people among many races and climes during full two thousand years, and who has to treat on such topics as 'Christianity and the Jews,' 'The Jews in Spain,' 'The Jews in England,' 'The Renaissance,' 'Zionism,' and about a score of others, is bound to leave out many things which the specialist is apt to seek in his pages. We think, however, that Cumberland's play 'The Jew' and George Eliot's 'Daniel Deronda' should not have been omitted from the treatment of Jewish character in literature, to which Mr. Abbott is otherwise disposed to pay a full share of attention.

Defects of this kind and the slight inaccuracies which are to be met with here and there do not detract much from the value of the work as a whole. The author's standpoint is that of sympathetic interest in the fortunes of the people with whose history he deals, but his sympathy never betrays him into a want of historical candour. We have, in fact, often both sides of the question presented to us, and the narrative thus never fails to inspire the reader with a full degree of confidence.



*The Houlblon Family: its Story and Times.*  
By Lady Alice Archer-Houlblon — 2 vols.  
(Constable & Co.)

It has been said that any one, however unexciting his career, might produce an interesting book if he would write down in due order and connexion the story of his life. Extend the remark from a person to a family, and from one life to generations, and it is likely to be beyond challenge. Throughout the two volumes in which Lady Alice Archer Houlblon tells the story of her family there is not a single dramatic or even unusual incident. But neither is there a tedious page.

The value of the work to the student of history is that by a concrete instance it gives conviction and reality to the lesson that England has been well repaid for her hospitality to refugees from other lands. The story begins at the close of the fifteenth century, when a scion of the De Houbelons, a gentle family of Picardy, migrated to the bustling and prosperous city of Lille in Walloon Flanders. In Picardy new opinions were rife, and liberalism of opinion and a spirit of active enterprise were but different phases of the same impulse. Jehan, the son of this De Houbelon, illustrated the old story of the industrious apprentice; for he married his master's daughter, established himself as a full "bourgeois," and rapidly grew rich and important. But the coming storm of religious persecution was already on the horizon; and, while Edward VI. still reigned, the sons of this Jehan, with wise prescience, passed to England, and, with others like-minded and similarly equipped, began to form a new strand in the fibre of English life. Their stock-in-trade consisted of shrewdness, enterprise, Protestantism, an accommodating temper, and business integrity, backed by the Flemish connexion and substantial funds. But it was not in one land alone that they founded a dynasty. A few years earlier another cadet of the Picardy stock sailed to Scotland with the young wife of James V., married into the Cumming family, and thereby became the founder of the great legal family of the Hopes.

Early in Elizabeth's reign the De Houbelons, persisting through the Marian persecution, had become leading merchants. That they and their fellow-refugees were men of substance is shown by the fact that they raised and paid for a body of 200 soldiers to help the "Gueux" during Alva's devastation, and contributed no less a sum than 5,000*l.* to enable Elizabeth to fight the Armada. But they were still aliens, the object of Government surveillance — "merchant strangers," not "merchant adventurers"; their business dealings were confined to Europe, and even there were very restricted; for Russia, the Baltic, and the Mediterranean, as well as Africa and India, were closed to them by the monopolies possessed by the various trading companies, from which they were jealously excluded. Even when Pierre Houbelon — the *De* had in time been dropped — became

a naturalized subject, they formed a separate community, worshipping and baptizing their children in the little Walloon Church in Threadneedle Street, supporting and protecting their own poor, marrying exclusively among themselves, but sympathizing with, and adding strength to the fast-growing spirit of Puritanism.

From the death of Elizabeth to 1633 we hear nothing of the Houbelons. But in that year James Houlblon — the mute *e* has also gone — was no longer a "merchant stranger," but a "merchant adventurer." The family were now anglicized, except that they could speak French and were still members of the church in Threadneedle Street. As such they came under Laud's watchful eye. But, as in Mary's time, while the harassing treatment to which they were subjected drove many of the congregation from the country, the Houbelons again persisted, and thrived greatly throughout the years of Charles's personal government, ready, when the clash of arms began, to help in the common cause of Puritanism, not, indeed, with the hazard of their persons — there was no soldier among the Houbelons — but with funds which provided men and horses. Throughout the war they found their account in supplying the wants of the Scottish forces, and in negotiating loans to the Parliament, which were acknowledged by a grant of 2,000 acres of Irish land to James Houlblon as a "citizen adventurer." His importance in the world of business is shown by his signature to the merchants' remonstrance upon the loss of the trade with Spain resulting from Cromwell's foreign policy — a symptom of the discontent which was a leading cause of the ready acceptance of the Restoration by the London moneyed class. From his earliest days this James had been closely concerned in Elizabeth's Royal Exchange; and when he died in 1682, nearly ninety years of age, he bore the proud title of "Pater Bursæ Londiniensis."

For one moment during the Civil Wars the English and the Scotch Houbelons met. James Houlblon was on the Committee for the Affairs of Ireland, and the Hope of the day was one of the Scottish commissioners with whom they were in consultation.

It was one of James Houlblon's sons — John, perhaps the most notable of the race — who was the friend of Pepys. Admiration for one another's intellectual gifts, and a common devotion to naval and commercial matters, had much to do with this association; but it is clear from entries in the 'Diary' that the attraction was reinforced by the mutual interest of the official with an "itching palm" and the merchant with many ships, and that the gentle art of playing into each other's hands was thoroughly understood. While Pepys flourished, Houlblon gave him useful information; when he was in disgrace, the Navy Office fell back upon his friend. John Houlblon's paper on 'Marine Intelligence' would be a notable Admiralty memorandum even now; and he was continually referred to as an expert

adviser upon vexed questions which came before the Commissioners of Trade and Plantations.

The Houlblons escaped the Plague by timely flight, but suffered the common lot of being rendered homeless by the Fire. What these visitations meant to business is clear from the fact that from early in 1665 to the end of June, 1666, there is no entry of the Houlblons' banking account in the books of the Childs, who took over Alderman Backwell's bank after his ruin by the "stop of the Exchequer" in 1672.

The Houlblons were now English. Already one had married a wife of genuine English stock. In 1670 and 1672 two others married respectively a granddaughter and a niece of the Bishop of Chichester, by these alliances reaching the outer ranks of the landed families; and the names of the children, Harry, William, Anne, and Richard, are enough to show the completeness of the assimilation. The strong Puritan had naturally become the fervent Whig. John Houlblon was on Shaftesbury's "Ignoramus" jury, and in every way supported the party; but whether from their importance to business interests or from the accommodating spirit which they had shown under Mary and Laud, the family escaped the Tory persecution, and remained unscathed to the Revolution. It was then that they fully emerged. For many years, indeed, they had been chairmen of City companies and prominent in civic and municipal life. In 1689 John Houlblon was Sheriff and Alderman, and colonel of a regiment of City militia; he was knighted at the Guildhall feast; and in the next year became member of Parliament for a Cornish division, where he found kinsmen, the Hobleyns of Nanswhyden, to help him in his candidature.

We turn aside for a moment to notice what naturalists call a "sport" — the only one — in this history of a business race. There was a Jacob Houlblon, born in 1634, who was one of the fruits of Laud's insistence upon the catechizing of the children of the refugees. He turned from Threadneedle Street to the English Church; and it is an instance of the broad liberalism with which the family regarded such matters that his father, Puritan as he was, destined him for Orders, and kept to his intention throughout the Commonwealth. In 1650 the boy went to Oxford, and took his degree in 1652. In 1657, he was a Fellow of Peterhouse, Cambridge. At the Restoration he took Orders, married the daughter of a City rector, and settled down to a college living. He was an orthodox High Churchman, although — herein a true Houlblon — his views were not so pronounced as to give him trouble about the oaths of allegiance to William and Mary. His portrait shows a beautifully refined face of a purely English type.

With the reign of William III. the Houlblons reached their highest eminence as representatives of *haute finance* and civic greatness. In 1695 John Houlblon was Lord Mayor of London, as well as a singularly able Lord of the Admiralty;



another Houlblon was member for the City. But the most notable fact in this connexion is that to them was largely due the success of the great Whig enterprise of the day which changed the whole form of financial polity—the establishment of the Bank of England. John was its first Governor, with three other Houlblons as colleagues; and it is not too much to say that to their energy, prudence, and calm resource was due its triumphant emergence from imminent ruin in 1696 and 1697. Except for one short interval during the Tory onslaught of 1699, Houlblons were continually on the Board for twenty-five years; and in every enterprise of moment in this and the following reigns they had an ample share. The story of the mighty commercial aristocracy among whom they were foremost, and of its solidifying, is admirably told.

One family event of this time provides an interesting link with the generation now growing old. In 1703 Anne Houlblon married Henry Temple, afterwards first Viscount Palmerston, son of Sir John and nephew of Sir William Temple; and thus became the great-grandmother of the statesman who in an especial degree has been regarded as representing British feeling in the face of other nations. Her brother Richard was the last of the merchant princes. A commercial era was approaching, an industrial revolution, alien to the thoughts and habits of the race. This implied another change. The best of the country began to flock to the towns; the merchant aristocracy filled their places and became country gentlemen. But they took with them their methods and their thoroughness. Agriculture and horticulture, hitherto carried on in slovenly fashion, replaced commerce, and were pursued upon vastly improved methods.

It was, as our author aptly calls it, the "parting of the ways"; and at that parting we must, for the present, leave this deeply interesting book. The attraction of the second volume, which may, perhaps, claim a larger number of readers, is of a different kind, and is shared by many other memoirs of the eighteenth century; the particular function of the Houlblons in the formation of the English race is completed. We feel that in a sense we are doing an injustice to the author by contenting ourselves with this brief analysis of the earlier part of the Houlblon story—a story which may fairly be called the epic of the man of business of the highest type. Any one who takes the first volume in hand will find it full of illustrative matter of deep and varied interest with which we have no space to deal. The story of Lille and its civic greatness before the persecution, for instance, is excellently told; while the account of the lawlessness of the seas in the seventeenth century, in the chapter entitled 'The Black Flag,' and especially the episode of the pirate cruise of the famous Henry Every, read like passages from a Stevensonian romance.

Upon the manner in which the author has performed her labour of love—labour which must have extended over many

years—we must say a word or two. For industry, discrimination, sound, if not intimate historical knowledge and insight; for liveliness of description with an entire absence of straining after effect; and for self-repression, her book is worthy to stand by the side of the 'Verney Memoirs.' Higher praise she would hardly desire.

*History of the Reformation.* By T. M. Lindsay, D.D.—Vol. II. *In Lands beyond Germany.* (Edinburgh, T. & T. Clark.)

THE second volume of Principal Lindsay's 'History of the Reformation' preserves some of the characteristics of its predecessor, reviewed in our columns on October 20th, 1906. It is easily and pleasantly written, and will tell the ignorant reader much that he desires to know in as palatable a form as he can expect. The author avoids fine writing; he does not strain after the picturesque or epigrammatic. He supports his views by reference to first-hand authorities, and shows himself thoroughly familiar with such essential documents as the 'Spiritual Exercises' of Ignatius or the 'Christianæ Religionis Institutio' of Calvin. On the other hand, we seem to discern a lack of depth in Dr. Lindsay's knowledge of some subjects, such as the Counter-Reformation and the Tridentine theology; while his prejudice against everything Catholic is more apparent in this volume than in the earlier one. It remains a great improvement on D'Aubigny, but it is not an adequate history.

It seems to us little short of absurd to discuss the French Wars of Religion and make no reference to Hotman's 'Franco-Gallia,' "the first of modern constitutional histories," or to the 'Vindiciæ contra Tyrannos,' a book more important than Locke's 'on Civil Government,' "which affected two continents and five well-historic revolutions." The account of Knox and Calvin shows bias mainly by its carefully calculated omissions. Knox's character must be judged by his approval of the murders of Beaton and Rizzio, by his savage love of persecution, by his hatred of all that goes by the name of culture. To say that he was a democrat may doubtless have a certain truth—the same truth that the term has when applied to Caesar, Cromwell, Mohammed, or Napoleon. All were essentially governing minds—and Knox was as much a born ruler as any of them—and all only used democratic forces so far as they were instruments for their own ideas. Does Dr. Lindsay really suppose that Knox would have respected the religion of Spain or Italy, which was eminently "popular," had he had a chance of suppressing it? The same term is even more of a misnomer applied to Calvin, for the latter distinctly avows his belief in aristocracy. The fact is that Protestantism in its Puritan forms is, and always was, essentially aristocratic in feeling and method; that is, it rests on a

notion of the power and virtue of a particular class. It has always been essentially middle-class and the very idea of a middle-class religion is anti-democratic.

The author slurs over the treatment of Servetus by Calvin, and minimizes the material points—not for want of space. The whole is very carefully summed up in a few lines in Acton's 'Lectures on Modern History'; and we think that Dr. Lindsay, whose obligations to Mr. Laurence's excellent chapter on 'Rome and Reform' might have been more distinctly acknowledged, should certainly have looked at what a man like Acton had to say on the matter. On the other hand, the account of Anabaptism is exceedingly good—the best that we know in the like space in English. We fancy the Principal might have found Rothman's confession in Gerdes's 'Scrinium,' and we should have liked a more detailed account of the 'Restitution,' a book declared by Baudrillart to contain the germs of all later revolutionary doctrine, and most illuminating to the reader who desires some explanation of the connexion between later Puritan ecclesiasticism and the Old Testament. We cannot commend the chapter on the Elizabethan settlement. The discussion of the Ornaments Rubric is inadequate, nor is the author's conclusion to us tenable. We wonder that Dr. Lindsay, with his Presbyterian sympathies, does not see how first the "Vestiarian" controversy, and then the discipline movement under Cartwright, are conclusive proofs that, however much reformed, the English Church was not, and was never thought to be (until the eighteenth century), a Protestant Church in the same sense as continental Protestants use the term, however much the Queen might desire at times to make use of it for political ends. We believe Dr. Lindsay is well advised in laying the stress he does on the development of organization and discipline in the French Calvinist Churches. He is right in saying of the French reformed Church: "Its constitution has spread to Holland, Scotland, and to the great American Churches. Their ecclesiastical polity came much more from Paris than from Geneva."

The account of the origin of the Society of Jesus is excellent, and its essential differentia is well discerned and described. We cannot, however, understand why Dr. Lindsay deems it necessary to support himself by a long quotation from Symonds's 'Renaissance in Italy.' Surely there are better modern authorities than that, even apart from Döllinger and Reusch. This book is in no sense great or original; it is in some places sketchy, and nowhere profound. The bias against everything Catholic both in form and spirit, and the belief that Luther made "a new heaven and a new earth," as superior to the mediæval conception as light to darkness, is unfortunate. But as a readable account in a short space, which strives to cover the ground and takes at least account of the chief original authorities, we can cordially commend

this effort. No reader will be misled if he bears in mind that the writer is Principal of the Free Church College in Glasgow.

### NEW NOVELS.

*The Lodestar.* By Max Pemberton. (Ward, Lock & Co.)

THE suggestion of a serious purpose, namely, the philanthropic intention to promote sympathy with the denizens of urban slums and with revolutionary Poles, perhaps makes the author less entertaining in this novel than usual. Or is it because the cleverly sketched characters are, almost without exception, pitiful or objectionable? The hero is disappointing, as, after being led to expect him to raise himself from the position of a Whitechapel artisan, which he occupies at the age of twenty, we find that circumstances anticipate the exercise of his fine qualities, even helping him to remain loyal to the work-girl who loves him. She is the daughter of a fanatic Pole, who, to provide for the young couple and to inflict an eccentric and lingering vengeance, compels a rich rogue and traitor, also a Pole, to adopt the youth. This simple plan leads to complications entailing several tense situations and strange scenes in England and Warsaw.

*Ferriby.* By Mrs. Vere Campbell. (Methuen & Co.)

THE loneliness of Ferriby Grange and the evil habits of the well-to-do farmer who represents the "bad strain" in the Ferribys—a family reduced in means and status—prepare us for the incidents of a "shocker," which are presented in full measure, but with a difference; for the detection of murder and retribution forsakes the conventional paths, while some of the characterization is careful and clever. For instance, there is a curious example of mingled coarseness and refinement, gentleness and brutality. Fortunately, the type of man and the circumstances which move him are so exceptional that we need not pronounce upon the possibility of such a jumble of incompatibilities in real life. The effect of the mysterious murder is perhaps impaired by relief at the victim's career being cut short; but the disposal of the corpse to conceal traces of crime redresses the balance by excessive gruesomeness.

*Mrs. Jones's Bonnet.* By Gerard Bendall. (Heinemann.)

MRS. JONES was the wife of a Nonconformist minister, and the centre of attraction in a district which included a scholarly rector, a worldly curate, a lazy philosopher of means, a young artist, and a doctor who quoted Latin and the Bible. Out of these materials Mr. Bendall has made some agreeable talk and epigram. We strongly dislike the casual way in which he treats his heroine's behaviour, but we are pleased to see a narrative which is at once easy and has a scholarly flavour. We cannot, however, award high

honours in this last line to a writer who, apparently, passes "Silvanus" as a dactyl in an English rendering of Virgil, and misquotes one of Schiller's best-known phrases.

*Love the Judge.* By Wymond Carey. (Methuen & Co.)

THE problem whether love that is not only moral and intellectual, but spiritual also, can enthrall the mind and heart of a parvenu millionaire, with ambitions still unsatisfied, is one that the author has evidently found engaging; and he has, by skilful manipulation of plot, and deftness of workmanship, produced a story of unflagging interest. Whether such an astute use of all the means at their command is likely to be made, not only by this goodhearted millionaire, but also by the scheming woman who in her own fashion cares for him, but whose passion is ultimately shorn of its power by the introduction into his life of a more spiritual love, may be doubted; but in fiction such things may be considered allowable.

### SOME NOTABLE FRENCHWOMEN.

MR. ARTHUR L. HUMPHREYS was, we think, well advised in publishing in the historical series of his excellently printed "Royal Library" a translation of that part only of M. Adrien Desclozeaux's study of the life of Gabrielle d'Estrées, the famous mistress of Henri Quatre, in which the author sums up the results of his researches. The French book, which appeared in 1889, is a solid piece of work, with its deep substructure of foot-notes and its vast buttresses of appendices; but a complete English version of it would not, we fear, attract the general reader. For M. Desclozeaux is an historian of the scientific school who disdains the literary art of composition, in which his fellow-countrymen excel. He lacks, it is true, the Teutonic faculty, remarked by Goethe, of making knowledge inaccessible; but he takes no pains to set out in an agreeable manner the information which he has gathered. His book, in fine, is a collection of useful preliminary studies for a biography rather than a finished piece of history and literature. Much, however, must be forgiven him in consideration of the difficulty of his task.

In the pages of her recent biographers the figure of Gabrielle puts on a new brightness. We see her again as she appeared to that fierce and embittered Huguenot satirist Agrippa d'Aubigné, who in his wrath did not spare even the good name of his old friend King Henri. In writing of Gabrielle he shakes the gall from his pen and dips it in honey. "Her great beauty," he says,

"was free from sensuality.....She made but a modest use of her power over the King.....and conducted herself more like a queen than a mistress. She had few enemies, and, indeed, the necessities of the State were the only hostile forces that she encountered."

These she would have overcome but for her sudden and early death; for all arrangements had been made for her marriage with the King. "A few days more," M. Desclozeaux observes,

"and we should never have known Marie de Médicis and Louis XIII. and the wretched favourites of both mother and son. Richelieu would not have crushed feudalism. Louis XIV. would not have wasted the fruitful soil of

France; Louis XV. would not have brought his kingdom to ruin."

A biographer is more inclined to speculations of this sort than an historian. The anonymous translator has done his work only fairly well. His version does not read badly, but it is not free from little inaccuracies and gallicisms. For instance, "the chroniclers of her time" does not mean the same thing as "la chronique scandaleuse"; and to say that a man "took arms" is a curious way of indicating that he entered the army.

*Louise de La Vallière et la Jeunesse de Louis XIV.* J. Lair. Quatrième Édition. Avec plusieurs Portraits et Illustrations. (Paris, Plon-Nourrit & Cie.)—This book, which originally appeared in 1881, is a fine example of the work inspired by the École des Chartes, and is worthy of the writer whose monograph on Fouquet won the Prix Thérouanne. Whilst the text gives evidence of an admirable attention to detail, the notes embody a mine of additional information, and they are followed by an exhaustive 'Examen de Mémoires et Documents' bearing upon the life-history of La Vallière. Nor should a useful 'Table analytique' (a gift to the reader all too rarely vouchsafed) be omitted from an enumeration of the excellences of M. Lair's volume. Illustrations and plans—few of which are well known—have been specially added to this edition.

*Julie de Lespinasse.* By the Marquis de Ségur. Translated from the French. (Chatto & Windus.)—It cannot be said that this version of M. de Ségur's admirable book upon Julie de Lespinasse (reviewed by us on June 9th of last year) is superior to the average of translations from the French. It is characterized, that is to say, by inelegance, and not infrequently by misrepresentation of the original. As examples of this last offence we may mention the rendering of *esprit* by "spirit," *pièce* (=room) by "piece," *catin* by "cat," *positive* by "positive," *cliente* (of a doctor) by "client," *petites maisons* (lunatic asylums) by "little houses"; and, most extraordinary of all, "M<sup>me</sup> de Genlis, gouvernante des enfants de M. le duc d'Orléans et maîtresse avérée du père de ses élèves," by "M<sup>me</sup> de Genlis, governess to the children of the Duke of Orleans—and presumptive mother of her pupils" (i.e., of Louis Philippe and Madame Adélaïde!). Less important are the constant use of the present tense; the introduction of such phrases as "wasting enough to frighten one" (of an invalid); and the word-for-word rendering of the formal endings to letters.

*Madame Récamier.* From the French of Édouard Herriot by Alys Hallard. (Heinemann.)—We imagined that the present generation had outgrown the interest felt by its fathers and grandfathers in the personality of "the divine Juliette"; yet here is an unabridged translation, in two bulky volumes, of M. Herriot's formidable 'Life' of the lady who long divided public attention with Madame de Staël. The book represents enormous labour on the part of its author—the list of sources consulted alone extends to twenty-six large pages of small print—and, for those who desire to follow in detail the years of Madame Récamier's long life and her intercourse with friends and admirers, provision has been ungrudgingly made in its pages. Perhaps the very abundance of detail given has had a prejudicial effect on the quality of the work regarded as a whole; certainly the interest, in parts, becomes so diffused as to be in danger of disappearing.



Sainte-Beuve's portrait—the truth and fine art of which are readily acknowledged by M. Herriot—will probably remain the best likeness of Madame Récamier. The absence of first-hand remains in the shape of letters of importance from her own hand renders any extended biography unsatisfactory, for it is hardly likely that a “few notes”—even though some of these were addressed to an intimate friend like Paul David—should present the true character of a woman who, throughout her existence, was constrained by circumstances and her own temperament to play a part before the world. We are driven to divine “the real Madame Récamier” from the flatteries of enamoured correspondents tempered by the detractions of unfriendly critics, and—despite M. Herriot's zeal and industry—it is still an open question how much relative weight should be accorded to the testimony of these two opposing sets of witnesses. M. Herriot remarks that “one cannot understand Madame Récamier if one does not pity her a little.” Possibly, if we were permitted to read those letters to Prosper de Barante concerning which M. Anatole France—who has apparently at least looked through them—hints interesting things, our sympathy would gain in warmth. At present, even the “crisis” chapters and the dismissal (never quite complete) of Prince Augustus leave us cold.

The mystery of Juliette Bernard's marriage with Récamier is discussed at length, but not solved, in these volumes. M. Herriot, while he seems to incline to Madame Mohl's reading of the case, refuses to accept her assertions as proved.

The translator has performed her heavy task with care and accuracy. If her version seems somewhat pedestrian, it must be remembered that the style of her original cannot be called inspired. She should be on her guard against a tendency to over-literal renderings: a “definitive” departure and “he remembered Madame de Beaumont with great fidelity” are expressions which read awkwardly in English.

## TWO SAINTS.

*Saint George.* By E. O. Gordon. (Son-nenschein & Co.)—Mrs. Gordon hit upon a particularly good subject when she undertook to produce a volume on the champion of Christendom and the patron saint of England. But her book, on the whole, is a disappointment, owing to its omissions and its general lack of thoroughness.

The first section is devoted to the life and martyrdom of St. George, who, according to the generally accepted version, was born at Lydda about the year 270, and martyred at Nicomedia in 303. The identification of the champion saint of England is a singularly complex affair. The truth is that three distinct personalities have become interwoven in the various accounts. The process of disentangling them would be exceedingly laborious, and has never yet, to our knowledge, been undertaken on a satisfactory scale. Perhaps the best sketch of the real life of St. George is that which has been given by Dr. Clapton, and published by the Royal Society of St. George. Mrs. Gordon's chapter supplies no evidence of original investigation. The particular difficulty about clearing up the story of this much-reverenced saint arises from the fact that the three claimants for the honour all lived within a century of each other. One of these was George, the Arian Archbishop of Alexandria and the great antagonist of Athanasius. The second claimant was George the Tribune, sometimes known as

George of Cappadocia; he was a soldier of good family, and his claims were recognized without question during the Middle Ages. The third claimant—the most obscure of the three, yet accepted by some careful critics as the rightful one—may be termed St. George the Unknown Martyr. All that is recorded of the last of these is found in a single sentence of the “Chronicon Paschale,” an epitome of general history compiled early in the seventh century. It runs as follows:—

“In the year 255 of the ascension of our Lord into heaven—a persecution of the Christians took place, and many suffered martyrdom, among whom also the Holy George was martyred.”

Although Calvin emphatically declared his disbelief in the existence of any historic St. George, it is impossible to accept his cheap scepticism, which has been rashly followed by later writers as sound; for St. George's name is venerated up to the present time in the East by both Christian and Moslem. The Greek Orthodox Church honours him as the Great Martyr, and an actual majority of the churches and monasteries of the East are dedicated in his honour as the Victorious One, or the Trophy-bearer. A century after Calvin's time Reynolds, Bishop of Norwich, started the theory that the original St. George of England was the schismatical Archbishop of Alexandria, a man of mean origin and coarse life, but endowed with great force of character and natural abilities. Gibbon took a particular delight in following the line originated by Reynolds, and it is owing to the influence of his pen that English literary opinion tended to believe that our St. George of England had been in reality an undertaker, a pork-butcher, and a fraudulent army contractor.

Nowadays we are for the most part content to follow the belief of the Middle Ages, whilst rejecting many of the apocryphal legends which have grown up round the subject. Pope Gelasius, when he reformed the calendar in 494, adopted a safe and humble attitude with regard to St. George, whose slaying of the dragon was already held in doubt, by including his name amongst those “whose names are justly revered among men, but whose acts are known only to God.”

On the subject of church dedications Mrs. Gordon is singularly remiss, so far as England is concerned. If churches of post-Reformation origin are included, the number of such dedications is 193; more than half of these are undoubtedly of ancient origin, and it would have been particularly interesting to have them brought together with the probable date of the foundation of the church in each case. Such a discussion would have been of considerable value as showing the popularity of the St. George legend in England in Crusading times, as well as in other directions. The renewal of Georgian dedications in the eighteenth and nineteenth centuries was chiefly due to the continuous succession of the name as applied to the first four of our Hanoverian sovereigns. The Church of St. George the Martyr, Holborn, though not consecrated until 1723, was built and named in the reign of Queen Anne; and it is possible that in this case there was a covert reference to the Queen's consort, Prince George of Denmark, just as there undoubtedly was to the Queen herself in the dedication of St. Anne, Soho. We surmise, too, that the reigning sovereign's name was much more in the minds of the authorities who selected the Georgian dedications of various cathedral churches in our dependencies than the champion saint of Cappadocia: the cathe-

dral churches of Madras, Cape Town, Grahamstown, Kingston in the Windward Islands, and Georgetown in British Guiana are all dedicated to St. George.

Another matter in which Mrs. Gordon is remiss is the question of the wall-paintings in old English churches, which afford a proof of the champion's remarkable popularity in this country during the fourteenth and fifteenth centuries. The last, and wholly insufficient section of this book deals with ‘St. George in Art.’ Reference is here made to the wall-paintings in the two churches of Dartford, Kent, and Pickering, Yorkshire; and it would almost appear as if the writer imagined that these were the only two of their kind. The fact is, however, that there are more remains of wall-paintings of St. George and the dragon in English churches than of any other subject except that of St. Christopher and the Holy Child. There is no excuse for slurring over such an important part of the subject, for Mr. Keyser's account of old buildings with mural decorations passed into a third edition as long ago as 1883. His list of St. George paintings covers two columns, and at least a score of examples have been brought to light since that date. Moreover, we have failed to find a word in these pages about the numerous noteworthy examples of paintings of St. George which survive on the lower panels of roodcreens in East Anglia and elsewhere.

Mrs. Gordon in her brief reference to the well-known wall-paintings in Pickering Church remarks upon their being “in exceptionally good preservation.” It is not a little curious that she should be unaware that the whole series have been repainted in modern times.

Some of the illustrations to the volume are desirable of their kind, but must be pronounced out of place on account of the extraordinary richness of the subject of St. George in every form of art. There are few pieces of notable continental ironwork better known in England than the noble figure of King Arthur from the Emperor Maximilian's tomb at Innsbruck; but why is this chosen as a frontispiece to a volume on St. George? A far better subject for such a position would have been the renowned figure of St. George and the dragon from the Domplatz at Prague, cast by Martin and George von Glussenbach.

*Saint Catherine of Siena and her Times.* By the Author of ‘Mademoiselle Mori.’ (Methuen.)—Peculiar qualifications are required in the biographer of a mediæval saint. There must be comprehension of a point of view and tolerance of forms of expression alike at variance with twentieth-century belief and taste; there must be unflinching candour, disdainful of any attempt to soften or explain away acts and words likely to jar upon the sceptical modern reader; there must be sympathy with the writer's subject, and full knowledge of the scene and time in which he played his part. All these qualifications are possessed by the author of the volume before us; united to a happy gift of story-telling and a considerable power of drawing character, they have produced an excellent life of St. Catherine, written in a tone as far removed from blind enthusiasm as from faint-hearted apology. The dyer's daughter, saint and mystic, trusted counsellor of popes and kings, lives in these pages, a credible and lovable human being. The riddle of her “magnetic personality”—as it would be called in these days—is not, indeed, made clear; but neither was it clear to her contemporaries, who accepted without understanding her.



The materials for a biography of Catherine are fairly abundant, and her present biographer has made good use of them. This is a book for the general reader, making no great parade of authorities; but references are numerous enough to show that wide reading lies behind its easily flowing narrative. Catherine's own letters are freely drawn upon here for proofs of her courage, her practical good sense, her largeness of heart and breadth of view, as well as for examples of the extraordinary mental flexibility which enabled her to adapt her arguments and appeals with such nicety to the temperament and circumstances of her correspondent. In this connexion her handling of Gregory XI. and Urban VI. according to their several idiosyncrasies is not more remarkable than the unerring fashion in which she went straight to the weak point in dealing with humbler personages. But the letters, wonderful as they are in their ardour, their tenderness, and their flashes of humour, occasionally, if taken alone, become, by reason of certain recurring ideas and phrases, somewhat monotonous in their effect; interspersed with the story—which the author of this life has told very well—of Catherine's mission to Avignon or her heroic second visit to Florence, they are of deep and living interest. Avignon and Florence fill, perhaps, the most vivid pages in a book of which very few are dull. The picture of mediæval Siena is excellently done; so is the account of Gregory's journey from Avignon to Rome.

There are intimations that the author does not take a purely conventional view of the Middle Ages. She is evidently aware of the curious diversity of belief and opinion which, under a show of conformity, existed in Italy during the so-called "Ages of Faith." The fundamental indifference of the Italian—modern or mediæval—to things spiritual, except when he happens to be temporarily excited by some emotional appeal, is noted; so is the practical Socialism which, in many respects, prevailed in a city like Siena. That the Church, under a theoretical autocracy, was essentially democratic in St. Catherine's day seems, however, a fact imperfectly appreciated by our author. Not because Catherine Benincasa was a dyer's daughter, but because she was a woman, and uncloistered—therefore without ecclesiastical rank—does her sudden rise to a position of authority and influence appear so remarkable.

The above are small blemishes in what is, on the whole, an admirable study. Open to criticism are, further, the statement that nothing is known at the present day of the doctrines of the Paterini, and the implied assertion that, because in the fourteenth century a man's country was his native town, patriotism could not then be said to exist. The patriotism of that age may have been narrow—in much the same sense that the patriotism of Athens was narrow—but it made up in fervour for what it lacked in breadth. The condemnation of Catherine's policy seems too sweeping, and not very well founded. What if she looked for every political reform to the Church—"like Dante"? Not altogether like Dante, because Dante wished the Church to disburden herself entirely of temporal affairs, while Catherine desired to see her rule them in righteousness; but certainly like him in that she, too, had the larger vision of a reform which should embrace, not Siena or Florence only, but also Italy as a whole. And, except through the action of the Church, what union between cities ever ready to fly at each other could be expected, then or for centuries afterwards? From the point of view of constructive statesmanship

Catherine's dream of a Crusade which should unite the jealous powers of Italy in one common action, and at the same time provide employment for the free lances who "took such pleasure in war and fighting," was not without promise of possible salvation.

#### OUR LIBRARY TABLE.

*National Life and Character in the Mirror of Early English Literature.* By Edmund Dale. (Cambridge, University Press.)—Although by no means without merit, this book does not show quite the degree of scholarship that might be expected. Its purpose, as is aptly indicated in the title, is to illustrate, by means of the literature of England from the earliest times down to the end of the fourteenth century, the development of the English national character and the changes in social and political conditions. The design is admirable; and if it were adequately carried out, the result would be a work of extraordinary value to all students of English literature and history. Dr. Dale has not achieved this; but he has collected a large amount of useful illustrative material, and has worked it up in an attractive manner. Readers who are entirely unacquainted with early English literature will find in his pages a great deal that is interesting and instructive, and will be in no danger of being seriously misled. To students who are better informed a large portion of the volume will probably appear rather irritatingly superfluous. A considerable portion of the space is occupied with modernized versions or paraphrases of some of the most widely-known passages of Old and Middle English writers, and with accounts of historic events that are familiar to all educated persons. The story of the battle of Hastings, for example, is related in six pages. Still, the book is one which even advanced scholars may find it worth their while to peruse, though they will not fail to perceive that the author often imperfectly apprehends the bearing of the evidence that he adduces, and that his grasp is by no means thorough of the ideas which he treats.

The truth seems to be that Dr. Dale has not so much studied the early literature of England as searched it for material capable of being used in his book. That he lacks the systematic philological knowledge which is part of the indispensable equipment for such an investigation as he has undertaken may be seen from the following examples. On p. 311 he says that "Pope-Holy, Romanism personified, had become the very symbol of the hypocrite and impostor"; and he goes on to paraphrase the well-known passage in Chaucer's version of the 'Romaunt of the Rose' in which this word occurs. Now it is undeniable that in the thirteenth and fourteenth centuries the corruption of the papal Court had become an object of detestation to right-thinking men both in England and elsewhere; but the use of the word "pope-holy," as a designation for hypocrisy, no more implied hostility to the Pope or the Church than the use of the word "sanctimonious" implies disbelief in the excellence of real sainthood. That the word did not stand for "Romanism personified" is sufficiently shown by the fact that it was a favourite term of opprobrium for the Lollards. Besides, in the particular passage referred to, "pope-holy" is merely a pseudo-etymological rendering of *papelardie*, which Chaucer wrongly imagined to be a derivative of *pape*. The denunciation of hypocrisy in the 'Romaunt of the Rose' is not directed against the Pope, nor is it even the fact that

Chaucer gave it an anti-papal turn. On p. 59 "Professor Warsøe" is mentioned as the authority for the opinion that "the essential foundation" of the Norse mythology dates as far back as the sixth or seventh century. The index repeats this curious misspelling of the name of Worsaae. No doubt Worsaae was an admirable scholar, but his authority on this question is at the present day not of great weight. The remark on the antiquity of Norse mythology is introductory to an account of the death of Baldr, for which 'Volospa' is referred to in the margin, but which is really taken (with some strange mistranslations) from 'Gylfaginning.' In three places Adelard of Bath is miscalled "Abelard," the error being repeated in the index. On p. 43 we read:—

"The poet [in Old English days] rejoiced in his art with a feeling of reverence.....He regarded himself not merely as the amuser of an idle hour, but also as a stimulator. Hence his repeated cry to his audience, 'Hwæt!' with a sharp touch upon the strings."

It is almost beyond belief that Dr. Dale can have mistaken the pronoun *hwæt* (used interjectionally) for the adjective *hwæt*, meaning "sharp"; but unless he has, his remark is meaningless. The rendering of the Middle English *dathet* by "Dash it!" is a mistake in scholarship as well as a fault of taste. The adoption of the pseudo-correction "censerie" for *tenserie* in the 'Anglo-Saxon Chronicle' shows that the author has neglected to consult Mr. Plummer's edition. The marginal references to writers quoted or paraphrased are frequently not easy to verify, because the standard editions have not been used. William of Malmesbury, for instance, is cited by volume and page of an English translation of his works; and the 'Confessio Amantis' by the pages of Prof. Morley's garbled and modernized edition. For 'Richard the Redeless' the references are not to Prof. Skeat's edition, but to Wright's 'Political Poems.'

These matters are intrinsically of no great moment, but they indicate that Dr. Dale has undertaken his task without an adequate preparation of systematic study. His book, however, suggests that with riper knowledge he may some day produce work, on the same or some kindred subject, of much more substantial value.

*New Chronicles of Rebecca.* By Kate Douglas Wiggin. (Constable & Co.)—Rebecca of Sunnybrook Farm is one of the few children in modern fiction whose reappearance may be welcomed with genuine appreciation. The 'New Chronicles'—which contain a series of studies, each complete in itself, of the life of this youthful heroine with her old aunts at Riverboro—are wholly delightful. "Life was seldom anything but a gay adventure to Rebecca, and she started afresh every morning to its conquest." She is an absolutely natural child with a strong individuality, and imaginative faculties as sympathetic as they are active, and the daily round of her existence in a small village supplies ample material for eleven entertaining chronicles. Where all are charming it is difficult to select, but the resuscitation of the hated porcupine quills in 'A Tragedy in Millinery' gives a vivid picture of a little girl's disappointment heroically endured; and there is a good deal of real pathos in the successful effort of Rebecca and Clara Belle to provide the latter's mother with a wedding ring, because the people of Acreville will not call upon her on account of her lack of jewellery. The pathos is kept commendably in check, however, and there is plenty of humour in the chronicles, which unfortunately are likely to be the last of Rebecca's childhood, since

Mrs. Wiggin leaves her heroine upon the threshold of womanhood, with Mr. Adam Ladd visible, if indistinct, on her horizon.

*The Coventry Leet Book or Mayor's Register.* Transcribed and edited by Mary Dormer Harris. Part I. (Kegan Paul & Co.)—The 134th volume of the publications of the Early English Text Society makes rather a new departure in the valuable work which that Society has carried on for over forty years. By beginning to print the early records of local governing authorities, the Society is greatly increasing the indebtedness of English historians to its transcripts. In the Court Leet records of Coventry between 1420 and 1555 (with some documents of 1251-1414) a good choice has been made; and in the competent hands of Miss Harris the transcription and editing leave nothing to be desired. Dr. Henry Bradley contributes a note on the difficult subject of the word "leet." The part now published extends to 1451. It will be of interest to the historian for the glimpses afforded of the relation to the Court Leet of the mayor and the municipal corporation generally; of the position of the gilds (including some incipient organizations of the journeymen); of the extensive common pastures and their relation to the "Michaelmas lands," and the lands granted "in several for all times of the year"; and of the performance of various functions of civic government. It is to be hoped that the Early English Text Society will be encouraged to go on with this sort of work. The archives of other towns, those of the courts of manors in private hands, and those of parishes afford a mass of material before the sixteenth century which neither the philologist nor the historian has yet been able adequately to explore.

*Pioneer Humanists.* By John M. Robertson. (Watts.)—This collection is a reprint of articles contributed to *The Reformer* and of other essays, all of which have been revised and expanded for the present volume. The writers who are here styled "Pioneer Humanists" are Machiavelli, Bacon, Hobbes, Spinoza, Shaftesbury, Mandeville, Gibbon, and Mary Wollstonecraft. The best essays in the book are those on Bacon and Machiavelli. There are one or two irritating weaknesses which make the reader feel that Mr. Robertson has the journalist's mind notwithstanding his striking ability and strenuous habits of thought, but these two essays are well calculated to appeal to that large class of essay-readers who love a short and tightly packed summary of a great man's life and writings, and who like such a summary none the less because it has a strong dash of polemical criticism from a standpoint which—so they are assured—represents that complete sanity which the brighter spirits of mankind achieved last week. The more strictly philosophical essays are not so good: that on Spinoza is not unwelcome for its biographical touches, but Mr. Robertson is not a philosopher; and so the nature of Spinoza's greatness and the importance of his thought are hardly realized. The essay on Shaftesbury is much more successful. It was first printed as an introduction to the edition of the 'Characteristics' published in 1900 by Mr. Grant Richards. Although it is written, so far as Mr. Robertson's philosophical criticism goes, in the manner just described, it has the advantage that for an eighteenth-century subject an eighteenth-century view is not altogether out of place. To give one passage by way of proving what has been said in criticism of Mr. Robertson's crudeness, we may cite a sentence on

p. 209. Having mentioned the moral theories of Descartes, Spinoza, Shaftesbury, and Pope; and having stated that they are all "revisions of the immemorial theological effort with the problem still conceived as theology had put it, and as it was envisaged ages ago in the drama of Job and his cold comforters," Mr. Robertson goes on thus:—

"For us to-day the criticism of all alike is the attempt to prove the essential rightness of an infinite universe as such is not so much fallacious as meaningless."

Let us grant the proposition. To give it as a criticism of "all alike" is a mistake of ignorance. "For us to-day" is the last depth of superstition.

*A Woman alone in the Heart of Japan,* by Gertrude Adams Fisher (Sisley), is an interesting book, well illustrated after the fashion of books of this kind, written by an American lady who saw much in Japan that recent visitors have not described, and who was not afraid of seeing some things that women as a rule avoid. She saw what her companion took for the pageant of a gorgeous Shinto religious ceremony. This, indeed, it originally was; but is now a processional show of light women. The description of the Buddhist University in Tokyo is unique. The author was introduced to it by an "old Irish-Australian lady, advanced theosophist," &c., who "had in tow an Irish ex-priest, seycophant and parasite, ready to embrace any doctrine which meant no work and fruitful returns." The visitor passed through a crowd of students engaged in violent bouts of fencing, some of them scarcely seven years old, and naturally asked whether the scene was "illustrative of the peaceful doctrine of occult India." The "swami" was introduced by an Indian clad in what seemed "a misfit suit donated by foreign army and navy," and the "swami"—Rah Tirth—himself dressed in bright yellow robes, delivered, "amid accordion-pleated music," an ethical address (in English) with a fiery vehemence, out of all keeping with his mild platitudes, that brought the "beaded drops" to his forehead. A curious contrast to this exhibition was that afforded at the Judo school of Prof. Kano, of whose complacent person, gorgeously arrayed in some kind of heavily bedizened diplomatic or official uniform, with laced cocked hat, &c., a portrait is given. Judo may be translated "bowling you over gently"; but the gentleness is not very apparent in the practice of the art. It is a sort of acrobatic unlimited wrestling. The author describes the professor as a patriot of the purest water, who takes no fees, and of whose school "the principle and practice...are the making of the soldier; the humblest men...become record-breakers of bravery and endurance at the front."

WITH the *Essays and Impressions of Theophrastus Such* Messrs. Blackwood have brought to completion their "New Popular Edition" of the works of George Eliot. A treasure of thought, passion, imagination lies within these ten cheap and finely printed volumes. In the later novels some have deplored what they hold to be the perversion of a noble creative impulse: in 'Romola,' 'Middlemarch,' and 'Daniel Deronda' George Eliot, they complain, no longer reveals herself as the disinterested artist—she has become the doctrinaire, the expounder and enforcer of psychological theories. To such the pregnant saying of Zola may be commended: "A literary work can never be anything but a corner of nature seen through a temperament." Instead of deploring, one may well rejoice that in George Eliot's case the temperament was speculative. The plot-interest of the

typical novel usually centres in the love affairs (prosperous or other) of a man and a maid who have never troubled themselves in the least about the world at large, or aspired to help in the progress of the race. Surely it was no small merit to have discovered a fresh source and imported a novel element of intellectual interest by exhibiting—as in 'Felix Holt,' for example—the tender strife of sex in the persons of a youthful pair affected, in Leslie Stephen's phrase, "by the unusual weakness of pre-occupation with ideals." On the whole, this work ranks as her least conspicuous success; yet in pathos, in delicacy, in sheer beauty of presentation, George Eliot never wrote anything to surpass the story of the mutual passion of Felix Holt and Esther Lyon—a passion almost strangled in its reluctant birth, and menaced by circumstance again and again, but in the end rising in joyous and unconquerable force above every doubt and every obstacle. George Eliot's wide and deep psychological lore was informed with a sympathy as expansive and profound, which pervades and sweetens her naturalism. She felt

The pathos exquisite of lovely minds  
Hid in harsh forms...enaged  
Like a sweet child within some thick-walled cell,  
Who leaps and fails to hold the window-bars,  
But having shown a little dimpled hand  
Is visited thenceforth by tender hearts  
Whose eyes keep watch about the prison bars.

The twists and cracks in our poor earthenware touched her to more conscious fellowship with her kind. "That a gratified sense of superiority," she writes in her last book, "is at the root of barbarous laughter may be at least half the truth. But there is a loving laughter in which the only recognized superiority is that of the ideal self, the God within, holding the mirror and the scourge for our own pettiness as well as our neighbours."

WILLIAM MORRIS's *Jason*, an admirable poem which we welcomed with a long notice forty years ago, and Froude's *Short Stories*, 5 vols., are excellent additions to Messrs. Longman's "Pocket Library." The latter is a model of English at its best. Time has brought some remarkable changes since Froude wrote on politics, e.g., it can no longer be said that the voter prefers the rich man as a matter of course to represent him in Parliament; but in some ways he can claim to be a successful prophet. The irony of 'The Cat's Pilgrimage,' the grace and charm of the studies of people so different as Erasmus, Luther, Becket, Lucian, and the Russells of Chenies, are undimmed by time. The articles on English history are admirably vivid.

MESSRS. MACMILLAN'S "Miniature Edition" of *Alice's Adventures in Wonderland*, which has the familiar red-cloth binding, excellent print, and forty-two of Tenniel's illustrations, is a perfect little book. It costs only a shilling, and we cannot think of a more delightful present for a child at any season. Lewis Carroll's masterpieces have set many people copying his matter and manner. But he alone is wise and immortal: they are mere flitting shadows.

THE *Revue Germanique* for July-August has a long and curious study of the question how far a forgotten novel of 1860, 'Hans Ibeles in London,' by Johanna Kinkel, can be regarded as a *roman à clef*. The number contains also some excellent reviews of contemporary literature and bibliographies, and an account of 'Les Réveils religieux en Angleterre et aux États-Unis,' which includes a notice of a French book on the Welsh Revival of 1904 and Evan Roberts. There is a review of a French edition of Stubbs's 'Constitutional History' by Prof. Petit-Dutaillis and Prof. G. Lefebvre, which has been carefully edited, references being



added to later research. The *Revue*, which maintains well its level of scholarship and interest, published last year the translation by several hands of Chaucer's 'Canterbury Tales' which recently secured 700fr. of the Prix Langlois.

We welcome Vol. I. No. I. of the *Journal of the Gypsy Lore Society*, the revival of which is an excellent idea. Mr. David MacRitchie has a Prefatory Note concerning the Society, whose head-quarters, it may be well to add, are at 6, Hope Place, Liverpool. Mr. John Sampson, dealing with 'Gypsy Language and Origin,' shows his various and wide learning. Mr. J. H. Yoxall has 'A Word on Gypsy Costume,' with an illustration; Mr. W. E. A. Axon discusses 'A Gypsy Tract from the Seventeenth Century'; there is a long article in German on the elements in the speech of the Armenian gipsies; and lighter articles and notes are not wanting. Altogether the *Journal* has started again with every promise of a long and interesting life.

#### CAPT. S. P. OLIVER.

CAPT. SAMUEL PASFIELD OLIVER, who died on the last day of July, was one of the oldest contributors to *The Athenæum*, and had only in the last year or two given up writing in our columns. He was an accomplished geographer and antiquary, a sound artist and writer, and a man of wide sympathies and interests, who was able to combine both literary and practical work to an unusual degree. Born on October 30th, 1838, he passed through Eton and the Royal Academy, Woolwich, to a commission in the Royal Artillery in 1859. Service followed in China, Japan, and Madagascar. In 1864 he was in Mauritius, and made geological drawings for Prof. Judd of the volcanic eruption on the island of Réunion. In 1865 he published 'Madagascar and the Malagasy.' Next year he was elected a Fellow of the Royal Geographical Society, and levelled a route from the Pacific to the Atlantic through Nicaragua and the Mosquito Country. In 1868 he drew up a Report of the Prehistoric Remains in the Channel Islands for the Ethnological Society, of which he was elected a Fellow. He published in 1870 'The Hovas of Madagascar,' and in 1872 'Nurraghi Sardi,' sending in this year correspondence to our columns as the result of his travels in Turkey and Asia Minor, Greece, Egypt, &c. In 1873 he published 'Pendennis and St. Mawes,' being in command of Pendennis Castle, Falmouth. He was made F.S.A. in 1874. In 1876 he was on duty in St. Helena, whence he transmitted a valuable collection of ferns to Kew Gardens. He retired from the army in 1878, and went as special artist and correspondent of *The Illustrated London News* to Cyprus, subsequently visiting Syria, Lebanon, and Damascus. For the same paper he did further work as artist on various occasions. Other books of his were 'On and Off Duty,' 'Leaves from an Officer's Note-Book' (1882), 'The True Story of the French Dispute in Madagascar' (1885), and 'Madagascar and its Former Dependencies,' 2 vols. (1886). He wrote a good deal for the 'Life of Sir Charles MacGregor,' published by Lady MacGregor in 1888. The 'Memoirs and Travels of Mauritius Augustus, Count de Benyowsky,' which he edited in a brief form in 1893, were republished unabridged in 1904.

Of late he had been living very quietly, owing to his bad health. He had made an excellent start with the life of Commerson, giving a vivid picture of the French scientific

world in the latter days of Linnæus. It is satisfactory to hear that his materials are likely to be used. All who knew his work are aware of the care and research he brought to it. His unflinching courtesy and mastery of detail will be recalled by many of his correspondents.

#### AN EMENDATION IN THUCYDIDES.

Queen's College, Belfast.

PROF. MAHAFFY, in his note in *The Athenæum* of August 3rd, bases his objection to the reading of Thucydides ii. 40, φιλοκαλοῦμεν γὰρ μετ' εὐτελείας καὶ φιλοσοφούμεν ἅνεν μαλακίας, on two points: (1) that the received reading and translation take "a liberty with the word εὐτέλεια"; (2) that the resulting meaning is "nonsense." Prof. Mahaffy would find it hard to prove that εὐτέλεια never means "economy in its good sense," but always "cheapness in its vulgar sense"; and yet this is what he must prove if he is to show the necessity for emendation. Surely the ἐς εὐτέλειαν σωφρονισμοί of viii. 1 (to go no further afield than Thucydides) is an instance of the meaning Prof. Mahaffy rejects as a "liberty." His second point, that the *textus receptus* makes Pericles talk "nonsense," is, even were it proved, less to the point. The whole speech is an *apologia pro vita Atheniensi*, and strict veracity is not the most outstanding characteristic of such efforts either then or now, nor is absolute political candour the virtue for which Pericles has been justified as a statesman.

The objection taken by outsiders to the Athenian ideal of life was that their φιλοκαλία led to extravagant expenditure (δαπάνη), and their φιλοσοφία to μαλακία. Pericles denies both: "We are a proof that love of beauty is consistent with economy, and love of learning with energy": εὐτέλεια is the antithesis to δαπάνη. If the truth of Pericles's statement were challenged, he would no doubt retort that with regard to the first words at any rate it was all a matter of taste. If Spartans or Thebans would call it extravagant to spend as much on a statue as on a cruiser, that was οὐδὲν πρὸς τοὺς Ἀθηναίους; they did not, and surely had a right to their opinion. The modern British attitude, it is true, as estimated by the relative expenditure upon pictures and battle-ships, inclines rather to that of the Βοιωτῖα ὄς: but that is neither here nor there.

R. M. HENRY.

#### 'THE GOVERNANCE OF LONDON.'

The Mound, Long Crendon, Bucks, Aug. 8, 1907.

I HAVE only just seen Dr. Sharpe's letter in your issue of the 3rd inst. The City Corporation has done such great things for students of municipal history that the City archivist has, above all people, the right to correct erring authors in their details, and I can assure Dr. Sharpe of my sincere thanks for any criticism with which he may favour me in connexion with my book 'The Governance of London.'

The two points he now raises, however, do not amount to much.

1. The translation of *elici* by the expression "chosen out" is, I think, justifiable when the context is considered. Certain articles were "chosen out" by the King for correction, not for approval; and my text does not, I submit, convey the latter meaning. The selected articles having been corrected by the King, the whole set of articles, as corrected, were approved and ratified by the King. Clearly my emphasis is on this process of correction, approval, and ratifica-

tion by the King of articles drawn up by the Mayor, aldermen, and other citizens.

2. The large area, plainly seen in Norden's map, between Aldersgate and Newgate, and the Austin Friars area, are two instances, not one and the same instance, of the block to traffic caused by the existence of the City wall, and, even if my sentence is not so clear as it might be, Dr. Sharpe will, I am sure, give me credit for this small modicum of topographical knowledge.

LAURENCE GOMME.

#### THE SITE OF TYBURN GALLOWS.

Of the thousands who daily cross the southern end of Edgware Road few suspect that they are walking over ground soaked with the blood of saints and sinners, black with the ashes of women burnt at the stake for the crime of petty treason—for murdering a husband or passing a bad shilling. Few suspect that below them lies what may yet remain of the "carcasses" of Cromwell, Ireton, and Bradshaw. For there is still much confusion as to the site of Tyburn gallows. We have no monograph on the subject, such as M. Firmin Maillard's 'Le Gibet de Montfaucon: Étude sur le vieux Paris.' The historians of London generally are at fault. It is hard to have to bring a charge against Peter Cunningham, whose 'Handbook of London,' a monument of learning and research, entitles the author to gratitude akin to that we owe in larger measure to John Stow; but it must be admitted that the existing confusion as to the site of Tyburn is to be ascribed mainly to Cunningham. In the 'Handbook' he says that the "celebrated gallows... stood, as I believe, on the site of Connaught Place, though No. 49, Connaught Square is said to be the spot." It is surprising that an investigator so learned and so laborious should not have consulted well-known maps and documents which establish beyond doubt the site of this gloomy monument of the crimes and sufferings of individuals, of the greater crimes of society and the State. It is needless, and would be invidious, to show how later authors, even down to to-day, have been misled by reliance on Cunningham.

In view of this confusion it will not be convenient to follow chronologically the history of Tyburn; it will be better to start from a well-ascertained point, and to extend our inquiry forward and backward from this point. Our starting-point is found in Rocque's famous map of London in 24 sheets, on a scale of about 9 inches to the mile. As we learn from the map itself, this great work was begun in March, 1737, and finished in October, 1746. The gallows, shown in perspective as a three-sided structure, with the word "Tyburn" below it, is here placed at the junction of Bayswater and Edgware Roads. It is evidently a permanent erection. A similar representation of the gallows is found in Seale's map, published in 1756. The evidence of these two maps, which maps, as I stated in *Notes and Queries*, July 9th, 1904, had not been studied by former contributors to the discussion in that paper, conclusively settles the question of the site of the gallows at the dates of the maps. It remains to inquire how long it remained here, and how long it had occupied this site.

It is strange that there should be no record of the disappearance of "the triple tree," a monument so intimately connected with the history of England, political, social, and religious, the subject of countless allusions in English literature. I have been unable to find any direct reference to the removal of the gallows. The date of its removal must fall between June 18th and



October 3rd, 1759. Under the earlier date we find, in the usual terms, the record of an execution at Tyburn. *The Whitehall Evening Post* of October 4th, 1759, has the following:—

"Yesterday morning, about Half an Hour after Nine o'clock, the four malefactors were carried in two carts from Newgate, and executed on the new Moving Gallows at Tyburn.....The Gallows, after the Bodies were cut down, was carried off in a cart."

The same account is given in other newspapers. *The Gentleman's Magazine* states that "the gallows, which is a moveable one, was carried there before them and fixed up for that purpose." An engraving shows that Earl Ferrers, executed in May, 1760, was hanged on the new movable gallows, consisting of two upright posts and a cross beam. On this occasion a "drop" was introduced. It was not a success, and the invention was abandoned for the time; but the drop was a feature of the gallows when executions were transferred to Newgate.

In Rocque's map Tyburn turnpike is shown at the east corner of Park Lane, then called Tyburn Lane. In a map in the Crace Collection in the British Museum, 'London to the west of St. Paul's,' 1765, Tyburn turnpike appears as moved westward, to the corner of Edgware Road, the toll-house occupying the exact site of the gallows. It would therefore seem probable that the removal of the gallows was connected with the change in the position of the turnpike. The new movable gallows was ordinarily fixed near the corner of Bryanston Street and Edgware Road (Thomas Smith, 'A Topographical and Historical Account of the Parish of St. Marylebone,' 1833); but the place of erection was not always exactly the same. Thus we read in *The Gentleman's Magazine* under date August 29th, 1783, "The gallows was fixed about 50 yards nearer the Park wall than usual." Tyburn ceased to be the place of execution in 1783, the last execution here taking place on November 7th of that year.

We have now to return to the point fixed by Rocque's map of 1737-46, and to inquire how far back we can carry the proof of the existence of the gallows at the corner of Edgware Road. Maps of London earlier than Rocque's do not extend far enough westward to include the site of the gallows, so that we have to rely solely on historical or literary references. That the gallows was a permanent structure is further proved by the order of the House of Commons directing the burial of the "carcasses" of Cromwell, Ireton, Bradshaw, and Pride under the gallows ('Journals,' vol. viii. p. 202)—"that fatal and ignominious monument," as Evelyn calls it. But the accounts do not help us as to the exact site of the gallows. Bones—probably those of Cromwell or his companions in this ignominious burial—were found under the site of the gallows in 1860 (A. J. Beresford Hope in *The Times*, May 9th, 1860).

A remarkable incident occurring in 1626 enables us to fix with certainty the site of the gallows at this date. On June 26th of this year Henrietta Maria, the Queen of Charles I., after a long day spent in devotion in St. James's Chapel, went with her attendants through St. James's Park, and finally into Hyde Park. Whether by accident or design, she went towards Tyburn. Charles hated the Queen's French suite; the courtiers made the most of the incident. It was averred that her confessor had made her walk barefoot to the gallows, "thereby to honour the saint of the day in visiting that holy place, where so many martyrs (forsooth) had shed their blood in the Catholic cause." Charles was furious; the quarrel in the royal

household over the Queen's attendants reached such a pitch that Marshal de Bassompierre was sent over to England as Ambassador Extraordinary to compose matters. We have here no concern with the rights or wrongs of the story except in so far as they relate to the matter in hand, the site of Tyburn. In his reply to the charge against the Queen, Bassompierre says, "le bruit que l'on a semé partout.... que l'on avait mené ladite Reyne par un long destour à travers d'un parc faire ses prières et dévotions à un gibet, sur l'advenue d'un grand chemin." Mr. J. Wilson Croker ('Memoirs of the Embassy of the Marshal de Bassompierre') translated the last words "the entrance of a high road." I am assured that the words do not admit of being otherwise rendered. They must apply, not to the road bounding Hyde Park, but to a high road leading out of it. This can be no other than the road now known as Edgware Road: along the whole length of the park there is no other road to which the words could apply. The gallows was therefore in 1626 at the corner of Edgware Road, where we have found it in Rocque's map. But there is more in Bassompierre's narration. Referring to the objects of the Queen's prayers, he says, "Vous me dites que c'est blâmer la mémoire des Roys qui les ont fait mourir." The charge was indeed that the act brought reproach and calumny upon the King's predecessors, as accusing them of tyranny in having put to death innocent persons. The King's predecessors, "les rois qui les ont fait mourir," must, on the narrowest construction, refer to James I. and Elizabeth, so that the passages prove that Tyburn had existed on the same site at least since 1571, when the penal laws against Catholics began to be put in force in Elizabeth's reign. Here, then, we have proof that the site of the gallows was unchanged during nearly two hundred years. This being so, there seems to be great probability that the gallows stood on the same site from the earliest times till its abolition in 1759. This must, however, remain a matter of inference.

The earliest mention I have found of Tyburn as a place of execution is in relation to the execution of William Fitzosborn, or Fitzosbert (also known as "Longbeard") in 1196. But here we come to a new element of confusion, between the gibbets of Tyburn and of The Elms in Smithfield. Of The Elms Stow writes in his 'Survey':—

"In the 6th of Henry V. a new building was made in this west part of Smithfield, betwixt the said pool and the river of Wels or Turnmill brook in a place then called The Elms, for that there grew many elm trees, and this had been the place of execution for offenders."—Ed. Thoms, p. 142.

In Strype's edition of Stow there is reference to a mention of The Elms in a Clause or Close Roll. In the margin this roll is given as "Cl. 4 H. 3. m. 10." I am indebted to Mr. E. F. Kirk, record agent, for correction of the reference. The passage is in membrane 9, not 10. The rolls have since Strype's day been printed, and the passage will be found in Rotuli Litterarum Clausarum, 1833, 'Calendar,' vol. i. p. 419, under date May 22nd, 1220. In it the King orders the immediate erection of two good gibbets of the best material, in the place where gibbets had previously been, namely, at The Elms (ad ulmos). Here, then, we have the mention of two places of execution in existence at about the same time: Tyburn, and The Elms at Smithfield. But confusion between the two places begins with the accounts of Longbeard's execution. Ralph de Diceto, Dean of St. Paul's, who is thought to have died about 1202, gives the place of execution as Tyburn ("ad furcas prope Tyburnam," ed. Stubbs, vol. ii.

p. 143). Roger of Wendover, who died in 1236, also mentions Tyburn as the place ("ad furcas prope Tiburcinam," ed. Coxe, vol. ii. p. 95; ed. Hewlett, vol. i. p. 244). On the other hand, Gervase of Canterbury, who also lived at the time, says that Longbeard was executed at The Elms ("ad Ulmos," ed. Stubbs, vol. i. pp. 533-4). Matthew Paris makes the same statement ("ad Ulmetum," 'Chron. Maj.,' ed. Luard, vol. ii. p. 419; 'Hist. Ang.,' ed. Madden, vol. ii. pp. 57-8).

In the accounts of the execution of Mortimer in 1330, the confusion is still greater. In 'Chronicles of the Reigns of Edward I. and Edward II.' (Stubbs, vol. i. p. 352) and in Walsingham (ed. Riley, p. 270), Mortimer is said to have been executed at The Elms. In the 'Grey Friars' Chronicle' (ed. Hewlett, p. 152) Tyburn is given as the place. In Murimuth the place becomes The Elms of Tyburn ("ad Ulmos de Tybourne," ed. Thompson, p. 62). Finally, the 'Chron. Avesbury' gives the place as The Elms, about a league outside the City ("apud Elmes, per unam leucam extra civitatem Londoniarum," ed. Thompson, p. 265). Formidable as the task appears at first sight, it is nevertheless easy to reconcile these contradictions: their absolute opposition forces into our hands the key to the resolution of the discrepancies. It is hardly open to doubt that Tyburn was really the place of execution: where the place is described as The Elms the writer has used the word as a generic name for a place of execution. There is nothing forced in the supposition. In precisely the same way Newgate came to be the generic name for a prison. Thus, in Nash's 'Pierce Penniless,' 1592, "Newgate, a common name for all prisons, as homo is a common name for a man or a woman." Stow in his 'Annals' not infrequently writes of "Newgate of London," as, for example, under date July 10th, 1598. How perfectly natural is the confusion of the chroniclers may be shown by a modern instance. In the index to Fabian's 'Chronicle,' ed. 1811, we find "Oldcastle, Sir John, executed at Tyburn." In the text from which the index was compiled we have "Seynt Gyles felde." The maker of the index set down Tyburn because it was perfectly familiar to him as the ordinary place of execution.

It is probable that a passage in Holinshed referring to the execution of Mortimer, "the common place of execution, called The Elmes and now Tiborne" (iii. p. 349), gave rise to an ingenious attempt to identify the site of Tyburn with a place on the Bayswater or Uxbridge Road, about 1,100 yards to the west of Edgware Road. "Elms Lane, Bayswater," says Mr. Timbs, in his 'Curiosities of London,' "points out to this day where the fatal Elm grew." Elms Lane is marked on the beautiful map of Greenwood, drawn from surveys made in 1824-6. It still exists as Elms Mews, adjacent to the Swan tavern. But Elms Lane cannot possibly be the "grand chemin" of Bassompierre. The lane probably took its name from a house called The Elms, standing here. In a walk through suburban London one might to-day find a score of houses called The Elms, The Oaks, The Limes. A gentleman's house, indicated as such by a conventional sign, is in fact shown on Seller's large map of Middlesex, 1733, just where the West Bourn crosses the Bayswater Road.

From what has been said it is evident that Maitland (vol. ii. p. 1363) and Parton ('Some Account of the Hospital and Parish of St. Giles,' p. 38) are quite wrong in asserting that when The Elms at Smithfield ceased

to be the usual place of execution, the gallows was moved first to St. Giles's, and finally to Tyburn. This error and the kindred mistake of writers who have supposed that the site of Tyburn gallows was repeatedly shifted, arise from the same misunderstanding. Tyburn was the ordinary place of execution for Middlesex, but executions did not invariably take place here. In the case of political offences, or, again, where it was desired to signify especial reprobation of some heinous crime, it was constantly the practice to select a very public spot, such as Charing Cross or St. Paul's Churchyard, or a spot as near as possible to the scene of the crime. Thus, so late as 1780, twenty-six persons condemned to death in connexion with the Gordon Riots were executed "dispersedly"—none at Tyburn.

Our inquiry shows that the Tyburn gallows did undoubtedly stand at the corner of Edgware and Bayswater Roads; that it stood here during all the great time of its history, the era of religious persecutions; and that we may with great probability assume that the site was unchanged from the end of the twelfth century, when the chronicles first mention Tyburn gallows, till 1759, when the permanent structure was superseded by a movable gallows.

ALFRED MARKS.

## TRADITIONS OF QUEEN BOADICÆA.

Westminster Abbey Muniment Rooms.

In view of the fact that Queen Boadicea has lately appeared on the scene in the Pageants at St. Albans and at Bury St. Edmunds, it may interest your readers to know that I have come across two deeds which seem to connect the county of Northampton with the tragic death of the ill-fated queen. After her defeat by Suetonius Paulinus in A.D. 61, she took poison in some unknown spot to the north of St. Albans.

The two deeds now are for ever separated from each other, one being in Westminster Abbey, the other in the British Museum; but as so many of the Abbey deeds and papers are in the Harley Collection in the latter place, I have little doubt they once belonged to the same series. The Abbey deed is a grant of land in Whittlebury, in Northamptonshire, near "Dedequenemor," temp. Edward I. The Harley deed also relates to land in the same county, lying on "le dedequene fourlong," dated on Monday after St. Hillary's Day, 22 Edw. [I., A.D. 1294].

EDWARD J. L. SCOTT.

## NEW "SAYINGS OF CHRIST."

Aldeburgh, Suffolk.

As I observe that the news of Mr. de Rustafjaell's recent acquisition of Coptic MSS. has passed from the English papers (*Times*, July 20th and 25th) to the continental (*Literarisches Zentralblatt*, Aug. 3rd, 1904), and that the same misleading description of one of the texts is there repeated, it may serve to satisfy the curiosity pretty sure to have been aroused if the exact nature of the text in question is stated. The reference given by Mr. de Rustafjaell to the already published leaves of his MS. shows that these "Sayings of Christ" are but a fragment of the well-known 'Revelation of Bartholomew,' a work of Gnostic tendencies, though not preserved in its original form, and of a type very familiar in the Christian literature of Egypt. The MS. is of about the eleventh century. The

work has no claim to even distant comparison with the famous "Sayings" found at Oxyrhynchus.

W. E. CRUM.

## BUDDHA GAYA.

THERE reaches us from Calcutta, in an appropriate illustrated yellow cover, a petition to the Viceroy of India from Burman Buddhists in reference to the property in a shrine and certain historic objects said to have been the result of gifts by a King of Burma through an embassy. The document is worth reading as an example of the working of the Oriental mind and its expression in English. The record of a pilgrimage in 1875 relates the arrival, at the premises occupied by the embassy at Calcutta, of an aide-de-camp of the Governor-General, who took the Burmese envoys to the station to start for the Buddhist shrines of Northern Bengal. The illustrious apparition is fixed "at about twenty minutes and forty-nine seconds after seven o'clock in the morning"; and yet we talk of Oriental unpunctuality! When the mission reach the spot of ground on which the holy tree stands, they describe it as rising gradually from "surrounding fields to a height of 26 cubits," and add that

"such beasts of prey as eagles, kites, leopards, snakes, centipedes and scorpions were very scarce in that spot, there were no fleas, mosquitoes, flies and larva and other detestable insects to be found there; uncouth and uncivilized heathens did not live perpetually there. Although the courtyard wall was in a state of disrepair, no trees or creepers with thorns grew in that spot. There grew only very short kuccha grass and other trees bearing delicate flowers in a right hand direction round Maha-Bodhi Tree. The place is also covered with a very pleasant looking silvery white sand (like powdered silver in appearance)."

We seem to be expecting the vision of the Holy Grail; and all this—in 1875!

## A FRENCH PEPYS: HENRI LEGRAND DE BEAUVAIS.

SINCE M. Pierre Louÿs made known the facts he has collected concerning Henri Legrand and his MS., more information has come to him on the subject.

The Archiviste en chef de la Seine has discovered a certificate of death which proves that Legrand died in a lunatic asylum at Naugeat, a suburb of Limoges, on November 26th, 1876. The deceased was brought to the asylum on August 10th, but had been previously confined in the Ville Evraud Asylum, near Paris, since July 16th, 1874. It seems that his brain became unsettled when, after the war and the Commune, in 1871, the new Government of the Republic did not reinstate him in his high functions.

On the other hand, M. Th. Belin, the bookseller who first bought the 45 MS. volumes, has been able to correct his first statements. He did not buy the MSS. from M. Dècle, but directly from the architect's heirs.

M. Pierre Louÿs has decided not to decipher the whole of the papers. He intends to publish a few fragments in one or two reviews next winter, but the first volume of extracts will not be ready for one or even two years.

M. Pierre Louÿs says that no financier who has to protect the treasure of a bank ever invented a system of keys so intricate and burglar-proof as the one that defends Legrand's secrets. It is hinted that this very secrecy led to his being made the recipient of so many perilous confidences.

H. D.

## LIST OF NEW BOOKS.

### ENGLISH.

#### Theology.

- Fox (The late W. J.), *The Religious Ideas*, 6d. net. A reprint (with a brief sketch of Fox's life) of lectures delivered in 1848-9.  
Loyola (Mother Mary), *Home for Good*, 3/6. Advice to Catholic girls on leaving school. Edited by Father Thurston.  
Oman (J. C.), *The Brahmins, Theists, and Muslims of India*, 14/ net. Studies of goddess-worship in Bengal, caste, Brahminism, and social reform, with descriptive sketches of curious festivals, ceremonies, and Faquirs. With illustrations from photographs and from drawings by W. C. Oman.  
Pusey's Minor Prophets: Vol. VIII. *Zechariah*, 2/6 net. With a commentary, explanatory and practical, and introductions to the several books.  
Thirlie (J. W.), *Old Testament Problems*, 6/ net. Critical studies in the Psalms and Isaiah.  
Tristram (J. F.), *Haeckel and his Riddles: or, Christianity and Natural Science*, 6d. A reply to Haeckel's attack on the Christian faith.

#### Fine Art and Archaeology.

- Bishop (late H. H.), *Architecture*, especially in relation to our Parish Churches, 2/6.  
Macquoid (P.), *A History of English Furniture*, Vol. III. Part 14, 7/6 net.

#### Poetry and Drama.

- Lally (G.), *Behind the Veil*, and other Poems.  
Shakespeare: Vol. XI. *Twelfth Night*; Vol. XII. *Measure for Measure*, 7/6 each. In the Renaissance Edition.  
Shakespeare England's Ulysses. The sub-title is 'The Masque of Love's Labor's Won, or the Enacted Will.' Dramatized by Latham Davis. From the 'Sonnets of 1609.' The frontispiece is a portrait of "Robert Devereux, second Earl of Essex: pen-names Henry Willobie—Robert Chester—Ignoto and William Shakespeare." The preface bears the words, "Omaha, 1905."

#### Bibliography.

- Richmond, Surrey, Twenty-Sixth Annual Report of the Public Library Committee, 1906-7.

#### Philosophy.

- Proceedings of the Aristotelian Society, 10/6 net. Containing the papers read before the Society during the twenty-eighth session, 1906-7.

#### History and Biography.

- Anglo-African Who's Who and Biographical Sketch-Book, 1907, 10/6 net. Edited by Walter H. Wills.  
Calendar of Letter-Books of the City of London. Letter-Book H, circa 1375-98. Edited by R. B. Sharpe. For notice of Letter-Book G see *Athenæum*, Jan. 20, 1906, p. 73.  
Calendar of the Patent Rolls preserved in the Public Record Office: Vol. III. Henry VI., 1436-41.  
Dutt (W. A.), *Some Literary Associations of East Anglia*, 10/6 net. With 16 illustrations in colour by Walter Dexter, and 16 other illustrations.  
Hugo (Victor) *Intellectual Autobiography*, 5/6. A translation, by L. O'Rourke, of 'Postscriptum de ma Vie,' with a study of Hugo's last phase by the translator.  
Record of the Visit of the University of Paris, Collège de France, and French Provincial Universities to the University of London, Whitsuntide, 1906, 5/ net. Includes some good speeches and addresses.  
Sergeant (P. W.), *The Last Empress of the French*, 12/6 net. An illustrated life of the Empress Eugénie.  
Wainwright (J. B.), *Winchester College, 1836-1906*. A register, with index, of masters and boys. Edited by J. B. Wainwright.

#### Geography and Travel.

- Bulfin (W.), *Rambles in Elrinn*, 6/.  
*Sports and Pastimes.*  
Everard (H. S. C.), *A History of the Royal and Ancient Golf Club, St. Andrews, 1754-1900*, 21/ net. Largely composed of articles reprinted from *Golf Illustrated*, and profusely illustrated.  
"Off" or Racing on Each Side the Herring Pond, by Sky-lark, 1/.  
Teasdale-Buckell (G. T.), *The Complete Shot*, 12/6 net. With 53 illustrations.

#### Education.

- Monroe (P.), *A Brief Course in the History of Education*, 5/ net.  
Paton's List of Schools and Tutors, 1907, 1/6. Tenth annual edition. For former notice see *Athenæum*, Aug. 18, 1906, p. 185.

#### Philology.

- Harrison (H.), *Surnames of the United Kingdom*, Part I., 1/ net. A concise etymological dictionary in 20 parts.

#### School-Books.

- Barlet (S.), et Cornuel (J.), *Ogier le Danois*, 6d. One of Les Chansons de Geste racontées aux Enfants.  
Daudet (A.), *Jack: Part I. Le Gymnase Moronval*, &c., 2/. Adapted and edited by E. C. Goldberg.  
Froissart's Border Warfare under Edward III. and Richard II., 6d. Edited by W. H. D. Rouse.  
Joerg (J. B. and J. A.), *A First German Course*. Illustrated by K. M. Roberts.  
Jones (W. H. S.) and Smith (R. P.), *Excerpta Brevia*, 1/6. With vocabulary.  
Longfellow's *The Saga of King Olaf*, 6d. Edited by B. E. Clay.  
Model Answers to Intermediate Pure Mathematics, 2/6. Contains the Mathematical Papers set at the London University Intermediate Examinations in Arts and Science, 1900-7.  
Thouaille (A.) and Whitfield (E. E.), *First Steps in Commercial French*, 2/. Everyday scenes of business life described in colloquial language, with exercises, letters, synopsis of grammar, and vocabulary.

#### Science.

- Bendle (Clayton), *Chapters on Paper-Making*, Vols. I. and II., 5/ net each.



Bethell (Lieut.-Col. H. A.), *Modern Guns and Gunnery*, 1907, 12/6 net. A practical manual for officers of the Horse, Field, and Mountain Artillery.

Boulenger (G. A.), *The Fishes of the Nile*, 2 vols., 168/ net. The text and plates are in separate volumes, and the work forms part of Anderson's *Zoology of Egypt*.

Brown (H.), *The Wife: her Book*. A book of medical instructions.

Clark (D.), *Australian Mining and Metallurgy*, 8vo, 21/

Dalgleish (G.), *Familiar Indian Birds*, 2/6 net. Illustrated by R. H. Bunting and H. B. Neilson.

Forel (A.), *Hygiene of Nerves and Mind in Health and Disease*, 6/ net. Translated from the German by Austin Aikins.

Geological Survey Memoirs: *The Geology of the South Wales Coal-Fields—Part VII. The Country around Ammanford*, by A. Strahan, T. C. Cantrill, and H. H. Thomas; *Part VIII. The Country around Swansea*, by A. Strahan; *Scotland—The Geology of Islay, including Grouse and Portions of Colonsay and Jura*, by S. B. Wilkinson, 2/6 each.

Greenwood (W. H.), *Iron: its Sources, Properties, and Manufacture*, 3/. With numerous engravings and diagrams. Partly rewritten by A. Humboldt Sexton.

Kershaw (J. B. C.), *The Electric Furnace in Iron and Steel Production*, 3/6 net. With 24 illustrations and a list of patents.

Laveran (A.) and Nesbit (F.), *Trypanosomes and Trypanosomiasis*, 21/ net. Translated by D. Nabarro.

McAdie (A. G.), *Catalogue of Earthquakes on the Pacific Coast, 1897-1906*. Part of the Smithsonian Miscellaneous Collections.

Navigating the Air, 6/. A scientific statement of the progress of aeronautical science up to the present time by the Aero Club of America. Illustrated with photographs and diagrams.

Pearson (K.), *The Scope and Importance to the State of the Science of National Eugenics*, 1/ net. The fourteenth Robert Boyle Lecture, delivered before the Oxford University Junior Scientific Club on May 17.

Webb (W. M.), *The Brent Valley Bird Sanctuary*, 6d. With 11 plates from photographs.

Woodward (H. B.), *The History of the Geological Society of London*. Contains portraits of several notable geologists.

#### Fiction.

Cobb (T.), *A Sentimental Season*, 6/

Folliott-Stokes (A. G.), *A Moorland Princess: a Romance of Lynesse*, 6d. For former notice see *Athen.*, Aug. 27, 1904, p. 267.

Fry (B. and C. B.), *A Mother's Son*, 6/

Horton (G.), *The Monk's Treasure*, 6/. With frontispiece by S. H. Veider.

Hyatt (S. P.), *Marcus Hay*, 6/. A romance dealing with frontier life in South-East Africa. The scene is laid partly in the jungles of East Africa, partly in the financial world of London.

Le Queux (W.), *Whosever Loveth*, 6/. The secret of a lady's mail.

Marsh (R.), *The Girl and the Miracle*, 6/

Montgomery (F.), *Misunderstood*, 6d.

Prior (J.), *A Walking Gentleman*, 6/. The story of a man of social standing who through mischance takes to "the road."

Rainy Day, The, 3/6. Tales from the great city.

Ralli (C.), *The Strange Story of Falconer Thring*, 6/. A story of wrongful suspicion of murder.

Ryan (M. A.), *For the Soul of Rafael*, 6/

Seawell (M. E.), *The Fortunes of Fifi*, 3/. A Napoleonic romance.

Sinclair (M.), *The Helpmate*, 6/. The story of a good woman with a husband who was not perfect.

Wallace (H.), *The Coming of Isobel*, 6/

#### General Literature.

Fenwick (T.), *John Bull and his Babies*, 1/. Deals with England and her colonies, partly in prose and partly in rhyme.

Proceedings of the Royal Colonial Institute, Vol. XXXVIII, 1906-7.

Ruskin (J.), *Love's Meinie*, 2/6 net. Pocket Edition.

Transactions of the Royal Society of Literature, Vol. XXVII.

Wade-Evans (A. W.), *Papers for Thinking Welshmen*, 1/ net. Second Edition.

#### Pamphlets.

Allingham (E. S.), *Modern Latin: an Enquiry into the Possibilities of Latin as a Universal Language*, 4d. net; *De Urbibus: a Plea for Picturesqueness in Cities*, 3d. net.

Collyer (L.), *The Bible and Modern Scepticism*, 4d. net. Four Lectures.

Kelsey (F. W.), *The Cues of Caesar*. Reprinted from *The Classical Journal*. Concerns Caesar's language in the seven books of 'The Gallic War.'

Plunkett (Lieut.-Col. G. T.), *Guide to the Collection of Irish Antiquities in the Science and Art Museum, Dublin*. Part I. The Stone Age, 1d.

Sprague (S.), *The Story of the Bahai Movement*, 1d.; *La Historia de F. Bahaj's Movado*, *Universala Fido*, *Esperantigita de W. W. Mann*, 3d. net.

#### FOREIGN.

##### Theology.

Michand (E.), *Les Enseignements essentiels du Christ*, 1fr. 25.

##### Archæology.

Vernier (E.), *La Bijouterie et la Joaillerie égyptiennes*, 45fr. Vol. II. of the *Memoirs of the French Institute of Oriental Archaeology at Cairo*.

##### Philology.

Champion (P.), *Le Manuscrit autographe des Poésies de Charles d'Orléans*. With 15 facsimiles.

Holder (A.), *Alt-celtischer Sprachschatz: Part XVII*. U-Ves, 8m.

\* \* All Books received at the Office up to Wednesday Morning will be included in this List unless previously noted. Publishers are requested to state prices when sending Books.

## Literary Gossip.

MR. SWINBURNE will contribute to *The Fortnightly Review* for September a memorial poem of about a hundred lines on the death of Karl Blind. It gratefully records the fact that it was to Karl Blind that the poet was indebted for his introduction to Mazzini. The closing lines describe how Mr. Swinburne, Karl Blind, and a common friend last met at Eastbourne, when the patriot at an advanced age would dive as fearlessly as the most agile boy from the pier-head at sunrise.

A BOOK which should be of interest to parents and teachers will shortly be published by Sir Isaac Pitman & Sons. It is entitled 'The Book of the Child,' and is an attempt by Mr. F. D. How to set down what is in the mind of children. The author writes from a long and varied experience of children of all ranks.

MRS. CORNWALLIS WEST, formerly Lady Randolph Churchill, is writing her memoirs. The book will be published simultaneously in England and the United States in the course of next year.

MR. E. MARSTON is preparing for publication in the autumn a small shilling volume under the title 'How does it feel to be Old?' It is based on an article by him, under the same title, which appeared in *The Monthly Review* last year, but has much additional matter.

AN account in book form of Prince Borghese's motor journey from Pekin to Paris is to be written by Signor Barzini, the Italian journalist who travelled on the car throughout the journey, representing *The Daily Telegraph*. The book, which will be illustrated by over a hundred reproductions of photographs taken by Signor Barzini, is to be published in the autumn by E. Grant Richards.

MESSRS. F. V. WHITE & Co. will publish shortly the memoirs of the late David Christie Murray, entitled 'The Recollections of a Lifetime.'

DR. HENRY DE BELTGENS GIBBINS, who was found dead on Tuesday last in a railway tunnel between Bradford and Leeds, had recently become Principal of Bishop's College, Lennoxville, in Canada, and was on a visit to his father at Bradford. He had previously been head master of Liverpool Grammar School and of the King Charles I. School at Kidderminster. Born in 1865, he was educated at Bradford Grammar School, and at Wadham College, Oxford, where he was a prizeman in economics. He was a busy writer on this and allied subjects, beginning with 'The Industrial History of England' in 1890, which has reached a twelfth edition. He was the editor of Messrs. Methuen's "Commercial Series," to which his own 'British Commerce and Colonies from Elizabeth to Victoria' and 'The Economics of Commerce,' published two years ago, were successful contributions.

THE CAXTON PUBLISHING COMPANY announce a new edition of Mr. Justin

McCarthy's 'History of Our Own Times,' which is to be illustrated from authentic sources. This new issue, if care and skill are shown in selection and reproduction of illustrations, should have a wide success. It will be in seven volumes, the narrative being brought down to the accession of Edward VII.

THE death, at the Gart, Callander, of Dr. William Jacks, took place on the 9th inst. Born in 1841 in Berwickshire, he went very early in life to West Hartlepool, and entered a business firm, educating himself to a great extent. Dr. Jacks was made LL.D. of Glasgow in 1899, in recognition of his translation of Lessing's 'Nathan the Wise,' and of his 'Robert Burns in Other Tongues,' published on the centenary of Burns's death in 1896. He also wrote a 'Life of Bismarck,' a 'Life of William II.,' and a 'Life of James Watt.'

THE death in his eighty-seventh year is announced from Cologne of the publisher Eduard Heinrich Mayer. Under the name of Ernst Fest, he wrote several volumes of verse, among them 'Im Kreislauf des Lebens' and 'Im Fluge der Zeit.'

FROM Reykjavik is announced the death (on the 1st inst.) of Benedikt Gröndal, one of the most notable of Icelandic men of letters during the latter half of the nineteenth century. Gröndal, born in 1826, was the son of Sveinbjörn Egilsson, but assumed the surname of his mother's family. He was a poet of great original power, with an unrivalled command of his native tongue both in serious and in humorous verse, as well as a scholar of wide reading and varied interests. He was also a close student of natural history, and his skill with brush and pencil enabled him to make an extensive collection of coloured drawings illustrating the animal life of Iceland and its waters. Since 1874 Gröndal had lived in Reykjavik, where his eightieth birthday was celebrated on October 6th of last year.

THE death is announced from Rome of Vittorio Piva, the well-known journalist and son of one of Garibaldi's generals. Piva was connected with many journals, Belgian as well as Italian; he wrote much for the *Gazzettino di Venezia*, and edited the *Avanti della Domenica*. He was a strong Socialist, and his opposition to militarism attracted wide attention in Italy some time ago.

RECENT Parliamentary Papers include the second issue of the Surveys of British Africa, which includes the Colonial Survey Report on the Anglo-Egyptian Sudan, in which we read that "for the present the errors that exist will be left to be absorbed in the desert" (3s. 1d.); Report of Proceedings at the Annual Meeting of Representatives of Authorities under the Sea Fisheries Regulation Act, 1888 (3d.); List of Public Elementary Schools and Certified Efficient Schools in Wales (4d.); Report of the Committee of Council on Education in Scotland, with Appendix, 1906-7 (4s. 6d.); and University Colleges, Great Britain, Grant in Aid, Report of the Committee (1s. 2d.).



## SCIENCE

## FORMAL AND SYMBOLIC LOGIC.

*Reason, Thought, and Language; or, the Many and the One.* By Douglas Macleane. (Frowde).—The following quotation from this volume will give the key-note to its general purport. Replying to Mr. Alfred Sidgwick's onslaught on the traditional formal logic, the author writes:—

"Invalid reasoning, says Mr. Sidgwick, 'lies in the subject-matter. It is no use considering the form alone.' But he will not, I think, deny that the argument, 'Cats are dogs, dogs are animals, therefore cats are animals,' is perfectly valid reasoning, and leads to a conclusion not merely correct but true."

We strongly suspect that Mr. Sidgwick would deny the validity of this reasoning, which, to the present reviewer, is fallacious. A formal argument of the "therefore" type, as usually understood in pure logic, must contain at least two statements, and it usually implies a third. It must, on the one hand, assert some datum or data, and, on the other, it must assert some conclusion. Further, by the use of the word "therefore," it implies a third statement, namely, that the conclusion necessarily follows from the premises. This third statement (which Mr. Macleane evidently regards as the whole and sole argument) merely asserts that there is never a case in which the premises are true and the conclusion false. If any of these three statements be false, we hold that the argument is not valid. In the above case, since the first premise, which asserts that "cats are dogs," is false, the argument is false, in spite of its true second premise and true conclusion. To make the syllogism valid, we should, as in Mr. MacColl's symbolic logic, express it in the conditional form, and write, "If cats are dogs, and dogs are animals, then cats are animals." In this form the syllogism neither vouches for the premises nor for the conclusion; it only asserts that the conclusion follows necessarily from the premises. It is this introduction of the word "If" before the premises of a syllogism, and the abandonment of the word "therefore" before the conclusion, that enable Mr. MacColl to dispense with the so-called "canons" of formal logic. His simple test is this: If a general (or symbolic) syllogism can be reduced to the conditional form of "Barbara," namely, "If every X is Y, and every Y is Z, then every X is Z," it is valid. If it cannot be reduced to this form, it is not valid. The method of reduction is exceedingly simple; but it cannot be applied to a syllogism which is not expressed in its proper conditional form. For if we put AB' for the combined premises, and C' for the conclusion, of any valid syllogism (like "Baroko" in its conditional form), in which A is a universal, and B' and C' particulars, it follows that the conditional syllogism AB':C' is equivalent to the conditional syllogism AC:B of the Barbara type, in which A,B,C, are all three universals, the transposed statements B and C being the denials of the particulars B' and C'. Now, though the conditional syllogism AB':C', which asserts that if A is true and B false, then C is false, is equivalent to the conditional AC:B, which asserts that if A and C are both true, then B is true, it is clear that the categorical AB':C', which asserts that A is true and that B is false, and that (therefore) C also is false, is not equivalent to AC:B, which asserts, on the contrary, that not only A is true, but also

B and C. We have been discussing a syllogism which the author, like most logicians, but contrary to our opinion, considers valid. We will now discuss a syllogism which he, like other logicians, considers invalid, but of which the invalidity appears to us far from evident. The example is this: "Swans are birds. Horses are not swans. Therefore horses are not birds." Here the two premises and the conclusion are all three true, and the fallacy (if fallacy there be) is in the word "therefore," which implicitly asserts that the conclusion follows necessarily from the premises. But what do we really mean when we assert that a conclusion C follows necessarily from premises P? Usually only this, that "if P is true, then C is true." Modern symbolists, in order to make their formulae not only independent of psychological considerations, but also useful as practical instruments of research, lay down the convention that this conditional, in their symbolic operations, is to be considered equivalent to the categorical that "the combination of statements that P is true and C false is never true." If we apply this principle to the syllogism under consideration, the syllogism is valid so long as the words "swans," "birds," "horses," retain their customary fixed meanings. But if we consider these words as arbitrary symbols, S, B, H, which may vary their application, and individually represent any class taken at random, then the syllogism is not valid; for it is possible that every individual of a class S belongs to a class B, and that no individual of a third class H ever belongs to the class S, without its necessarily following that none of the class H belongs to the class B. Such a case of failure we obtain at once by substituting the word "Hens" for "Horses" in the example given; for, with this substitution, though the premises remain true, the conclusion becomes false. As another instance of an invalid general formula implying a valid formula as a particular case, take the formulæ  $\phi(x, y)$  and  $\phi(a, \frac{a}{a-1})$  in mathematics, when the first denotes the statement  $(xy = x + y)$ , and the second what the first becomes when  $a$  and  $\frac{a}{a-1}$  are respectively substituted for  $x$  and  $y$ . The first, since it is not true for all values of  $x$  and  $y$ , is invalid. The second, since it is true for all values of  $a$ , is valid. It is precisely the same with the syllogism just discussed involving the constituents S, B, H. It is true when S=Swans, B=Birds, and H=Horses; but it is false when S=Swans, B=Birds, and H=Hens. In other words, the general syllogism is invalid; while a particular syllogism derived from it, or which it implies, may be valid or invalid according to the meanings given to the symbols.

Much misunderstanding among logicians arises from the ambiguity of the word "implies." The statement that A implies B sometimes only means and asserts that if A is true, then B is true; and sometimes it means and asserts this and more, namely, that B is a particular case of A. When it has the first meaning, it follows that the second assertion implies the first, but not necessarily that the first implies the second. In mathematical reasoning the word "implies" is nearly always used in the second sense; whereas in syllogisms, and in formal logic generally, it is used in the first.

Mr. Macleane, in his discussion of what is usually called the "conditional syllogism" (p. 432), falls into the common error among logicians of assuming that the categorical "Every MS is P" is equivalent to the conditional "If any S is M it is P." A simple cone etc example will lay the error bare.

Let M, S, P, respectively denote "Mad," "Stone," "Porcupine." Is it true that the categorical "Every mad stone is a porcupine" is equivalent to the conditional "If any stone is mad, it is a porcupine"? Is not the first statement plainly false because no unreality (such as a mad stone) can be a reality (such as a porcupine)? And is it not equally evident that the second statement is true, because it only asserts the conclusion conditionally, and on a condition that can never be satisfied?

Speaking of the import of propositions, Mr. Macleane says that when "reduced to its ultimate nucleus, the real subject and the real predicate in every proposition, when all else has been stripped away, is Reality." We cannot wholly endorse this dictum—at any rate as the author expresses it. There must be some ambiguity in his use of the words "real" and "reality." Take the proposition "A fairy is an unreality." This is a true proposition. The real subject—that is to say, the actual grammatical subject—is "fairy," and the real predicate (in the same sense of the word "real") is "unreality." In this case may we not say that neither the real (or actual) subject nor the real (or actual) predicate is a reality? Mr. Macleane may reply that he does not use the word "real" in this sense. In what sense then does he use it? He seems to forget that many propositions which are undoubtedly true may nevertheless have unrealities both for their subject and their predicate. We agree with him, however, that many words and phrases change their meanings according to the context. He points out that "unhappy" is not always equivalent to "not happy," and, by way of illustration, says truly that "inkpots which are not happy are, in fact, the only existing ones, and it is the positive arm, the happy inkpots, which are non-existent." Similarly we may say that "I do not believe that doctrine" is not necessarily the same as "I disbelieve that doctrine." The former would be consistent with the supposition that the speaker had not yet made up his mind, as the evidence was not convincing either for belief or disbelief; while the latter would imply that, after due consideration, he had come to the conclusion that the doctrine was false. Yet, in nine contexts out of ten, the two statements might be regarded as equivalent; and, in practical reasoning, the context is everything.

Apart from the defects of the traditional standpoint, Mr. Macleane's book has much to recommend it. Though in some places needlessly prolix, the author generally expresses his views with much sense, point, and an abundant supply of appropriate and often humorous examples. He vigorously defends the traditional logic against what he calls "the 'new logicians' who hold that there can be reasons without Reason"; but while combating these adversaries in front, he is not aware that the citadel has already fallen into the hands of a different enemy in the rear. He does not realize that formal logic is now in the possession of the symbolists, who have discovered that it contains capabilities unsuspected for centuries. These utilitarians have found that logic, reconstructed on sounder principles, and severed entirely from its confusing connexion with psychology, may (like mathematics) be employed as a powerful instrument.

We have come across one trifling erratum which we do not find on the author's list. In his exposition of the syllogism Baroco, on p. 344, the first premise should be "Every P is M," not "Every S is M."

## SECOND INTERNATIONAL CONGRESS ON SCHOOL HYGIENE.

THE work in the sections of this Congress was completed yesterday week. The meetings were attended by 1,650 persons—members and delegates. Delegates from several foreign Governments were present, and nearly 400 educational authorities were represented at the Congress.

It is not easy to form an accurate appreciation of the work of the Congress as a whole. Sir Lauder Brunton, the enthusiastic and optimistic President, in his concluding speech declared the work of the sections to have been extremely good; and no doubt the meetings of the Congress and notices of the discussions arrested public attention, and for a time concentrated it on the material and hygienic aspect of education. But we feel no certainty that the cause of education has been really much advanced by the meeting, or that the many speakers have not succeeded in hiding counsel with words. The perusal of the officially published abstracts of papers and communications, and the hearing of several discussions and lectures, incline us to think that a Congress concerned only with school hygiene devotes too much attention to a single department of a far larger question, viz., that of public education or public health. When any given topic is forced into undue prominence it at once becomes a field of action in which the "faddist" is apt to range too freely: this danger is already apparent in connexion with the School Hygiene Congress.

No one is likely to deny the importance of good physical health, or the necessity of developing the minds and bodies of the young and growing under good sanitary conditions and in an invigorating physical and intellectual environment. But if we may judge from much that was stated, the aggressive advocates of physical culture are in danger of subordinating the mind to the body. Were the experts who have advocated their respective views to have a free hand in school organization and management, teachers' professional burdens would be too heavy to be borne, and the scholars themselves would have no time left for the living of free, natural lives without which the *mens sana in corpore sano* is unattainable.

The consensus of the Congress demands efficient medical inspection of schools and scholars, by generously paid and really first-class men and women. These medical inspectors are to be controlled and directed in their work by the promised medical department of the Board of Education in Whitehall: the appointment of these officers would speedily improve the conditions of school life; it could not fail to check much waste of energy in teaching, and effect economy in labour and expenditure. The delicate organs of hearing, sight, and speech are under great strain in schools of all grades, and even large sums of money would be well spent in insuring healthy, normal development: expert medical inspection would protect these organs, and prohibit such arrangements of premises and methods of teaching discipline and drill as physiology, psychology, and experience declare to be prejudicial to sound development.

The President in his inaugural address insisted on the desirability, the necessity even, of medical inspection—it is

"the keystone of physical education. Without it, the defects of eyes, ears, nose, and teeth which affect individual scholars cannot be ascertained, and so those children remain backward in their learning, suffering in their bodies, and so much damaged

in physique that they are unfitted for many occupations, cannot enter the army, and go to swell the numbers of the criminal classes. Moreover, such defects are most expensive to the country."

Medical inspection is not, by itself, sufficient. Teachers in training, whether in pupil-teachers' classes or in training colleges, must be efficiently and scientifically instructed in the principles of hygiene. Teachers uninstructed in hygiene will be unable to derive full advantage from medical inspection, and still less able to facilitate, by their own observations, the work of the medical inspector and enhance its value. But the introduction into ordinary classwork of definite lessons on hygiene, as many speakers recommended, is to be deprecated. The time-table of most schools—certainly of most public elementary schools—is already overcrowded. We do not mean that the field of learning in these schools is too extensive—far from it; but there is among teachers and managers an apparently ineradicable habit of pressing subjects (as it were) into watertight compartments, each distinct and separate from its neighbour. And if the teaching of hygiene in schools be insisted on, we fear that all, or nearly all, time-tables will be remodelled, and that teachers and pupils alike will suffer from a flood of jejune little textbooks, giving a maximum of arid information and arousing a minimum of interest. Most of the conditions under which homes are made wholesome and lives healthy could be explained to children in connexion with the elementary instruction they already receive in chemical, physical, or even mechanical science; and inspectors might easily see that this is done.

It is hardly expedient to discuss in detail the papers read in the various sections of the Congress. All those that were published *in extenso* during the meeting are interesting and suggestive; but, as we have already pointed out, many of them seem to belong to sections of a more comprehensive Congress. For instance, the Head Master of Eton contributed a striking, but wholly (and, we think, intentionally) inconclusive 'Comparison between the Training given by Classics and Modern Languages,' and Dr. Rentoul discussed 'The Breeding-beds of Mental Degeneracy'—both papers beyond the scope of school hygiene. Indeed, but for the wanderings of many of the more interesting speakers beyond the immediate subject, the Congress would have lost much of its brightness, and would have remained unduly laudatory of the results of education in its present phase. There would have been no room, too, for certain terse remarks by Sir James Crichton-Browne, which may well "give us pause": after lamenting the decay of minor morals, he went on to say:—

"We hear of hooliganism in the large towns, and, as regards one part of the country with which I am specially familiar, I cannot but believe that the boys and young men are coarser in manner, more profane in language, more wantonly destructive in their habits, more self-assertive and less considerate for the feelings of others than were the boys and youths fifty years ago. They are better educated, no doubt, and may be all right at the core, but the crust is offensive."

The tendency of many of the members of the Congress was to reduce the training and development of boys and girls to a department of laboratory experiment and research; they forgot that there is an art as well as a science of life, and overlooked the underlying humanity in their youthful material. This danger did not escape the keen Latin intelligence of Prof. Chabot in his paper on 'Le Régime du Travail scolaire.' Speaking of the practical educator, he said:—

"L'ouvrier, ici plus qu'ailleurs, doit être un artiste et qui, aussi savant que possible, sache

pourtant s'élever au-dessus des procédés et des formules, respecter l'individualité de la vie, faire jaillir, plus profond que la mécanique mentale, la source de l'originalité et de l'initiative, le génie personnel enfin. Voilà l'œuvre, le chef d'œuvre de l'éducation. La science y est nécessaire: elle n'y peut suffire."

Prof. Griesbach, to whose energy and enthusiasm the foundation of the Congress and its first meeting at Nuremberg were to a large extent due, delivered the final lecture of the session, gave a full account of the relations which exist—or should exist—between medicine and pedagogy, and explained the duties of the school doctor, and how he should be prepared by university training to perform them. The attendance was unfortunately scanty—partly, no doubt, because the Professor spoke in his own language, and largely because the lecture was delivered after a fatiguing afternoon of excursions and sightseeing.

A remarkable feature of the Congress was the prevalence of German, which was almost as much spoken as English. The next Congress will be in Paris, where the powers of organization of our nearest continental neighbours may be expected to obviate certain inconveniences which marred the London gathering.

## Science Gossip.

PROF. MCINTOSH, of the Marine Laboratory in the University of St. Andrews, has reprinted a lecture delivered by him at the Royal Institution, in which he adopts the view supported by the late Lord Playfair when a member of the House of Commons, that the importance of legislation in connexion with sea fisheries is exaggerated. Dr. McIntosh reviews the work accomplished at considerable cost by the British section of those who undertake the Investigations regarding International Fisheries frequently recorded in expensive Parliamentary Papers noticed in this column. The statistics are examined with the result of showing that hydrography is not able to solve North Sea Fishery problems. The author's conclusion is one for which he adduces strong arguments—that the experience of costly international work in the North Sea shows that it is not "adapted for any practical gain to the British fisheries."

MR. WERNER LAURIE is issuing shortly 'Man and his Future: a Glimpse from the Fields of Science,' by Lieut.-Col. William Sedgwick, author of 'Man's Position in the Universe.'

AN addition to the already lengthy list of current biological journals is announced by the editor of the *Annales de Biologie lacustre*. It is, indeed, true that "limnobiology" has become an important branch of zoology, and the intelligent study of the fauna and flora of lakes promises good results.

WE referred some months ago to the campaign against rats in the native city of Bangalore, and to the intention to adopt similar measures in the large civil and military station at that place. The results of these operations during the year ending in June have just been published. They show that 21,500 rats were poisoned, and 108,774 trapped and subsequently killed. During the same period the mortality from plague declined by 40 per cent., and the total of deaths was the lowest since plague made its first appearance in Mysore in 1898.

A MEMORIAL—consisting of a granite upright cross with inscription—to James Ferguson, the astronomer, was unveiled in Rothiemay, Banffshire, last Saturday.



A MONUMENT to the famous chemist Louis Edouard Grimaux was unveiled on Sunday last at Rochefort, where he was born on July 3rd, 1835. He died in 1900. The monument is a bust on the summit of a column, at the bottom of which is a figure of a woman symbolical of Truth.

HERR DYBECK, of Breslau, publishes in No. 4194 of the *Astronomische Nachrichten* an ephemeris, from his elements, of Daniel's comet (*d*, 1907) up to the beginning of next month. On the 19th inst. it will be very near  $\lambda$  Geminorum, moving in a southeasterly direction. On the 22nd it will be situated about eleven degrees due south of Pollux, and will enter the constellation Cancer on the 23rd, passing very near  $\zeta$  Cancri on the 25th, and a little to the north of  $\alpha$  Cancri at the end of the month. It will then rise at Greenwich about 2 o'clock in the morning, and pass the meridian at 10. (For "before midnight" in our 'Gossip' last week read *after midnight*: it rises now about 1 o'clock, and later each morning as it approaches the sun.) The perihelion passage will be due on the 4th prox., a few days after which the comet will probably be visible in the evening.

PROF. LOWELL reports that the Martian canal Gihon has been photographed double by Mr. Lampland and by himself.

## FINE ARTS

*A History of Architecture.* By Russell Sturgis.—Vol. I. *Antiquity.* (New York, the Baker & Taylor Company; London, B. T. Batsford.)

THIS promises to be the largest and most fully illustrated history of architecture published since Fergusson's great work, and so far as can be judged by the present volume, the author has attacked his difficult task with great success. No claim is made to originality; it is a general survey of the world's architecture prepared from acknowledged authorities. Much of it is brilliantly written, and the whole is evidently the result of wide reading, travel, and study; and as technical terms are largely avoided, it will, while proving useful to the student, appeal perhaps even more to the non-professional reader. In dealing with so vast a subject no one writer can present each of its aspects with equal insight, and if he honestly follows his own convictions, the work of certain periods will possess in his pages greater significance than the general consensus of opinion would accord them. To the author construction, especially vaulted construction, appears to make a stronger appeal than the pure sense of form; while perhaps most of all he is impressed by architectural disposition or grouping on the grand scale, such as in the Roman Fora.

Except for the plans, conjectural restorations, and certain details, the illustrations are almost entirely from photographs, which, though in some cases much distorted, form on the whole an exceedingly fine series. The volume is a large—and terribly heavy—octavo, containing over 400 pages, but the earlier historical styles are treated at such length that it gets no further than the art of Imperial Rome. The two which are to follow must

be considerably longer if the author is to carry out his full programme, which includes a description of the Mohammedan and Far Eastern styles, and is to close with a consideration of the causes of the failure of the nineteenth century in architecture.

In the book on Ancient Egypt the author refers to what is certainly the most remarkable fact in connexion with Egyptian architecture, namely, its unparalleled duration as a single style. Thus, to go no further back than the Tombs of Beni Hassan with their lotus-leaf columns, and to come down no later than the Roman work at Philæ, we have a period of about 2,500 years during which the work remained distinctively Egyptian, and unlike that of any other nation; while the overpowering appeal it made to the imagination is shown by the fact that it was unaffected, except in unimportant details, by the long periods during which Egypt was under foreign domination—for the last 600 years almost continuously so, by the Persians, the Greeks, and the Romans successively. But the author does not notice the equally interesting fact that this was a contemporaneous influence only, and that Western civilization, which has sought inspiration in many different directions, has been virtually unaffected by it. The whole of this book is excellently done, the architectural sculpture being especially well described; and the same may be said of the account of the various styles of Western Asia. The author is thoroughly at home in treating the Assyrian and Babylonian construction of vaulting built with unbaked bricks, and the chapter on Persia gives a particularly good impression in a small compass.

Mr. Sturgis has previously written on 'The Appreciation of Sculpture,' and has evidently devoted thought to the subject; but the following references to the architectural sculpture of the Greeks are rather puzzling:—

"The Greek architects never developed architectural sculpture, properly so called, into a varied or very effective system";

and again:—

"Here is seen... a certain inability of the Greek mind to produce what we call architectural sculpture";

while in discussing the filling of the temple pediments he writes:—

"The sculpture was of the right scale and the right disposition for the place which it had to occupy; but almost nowhere in these well-known types of Greek work is there reference to the architectural requirements of the space."

The last is a cryptic saying which we do not profess to understand, but we gather that the author's view generally is that Greek sculpture was framed into the building, and not employed on important integral parts of the design, as it was, for instance, by the Egyptians in the Osiriad pillars and by the mediæval builders in gargoyles and many other features. But to accept his definition it is necessary to limit it still further to the sculpture of the human form, in order to exclude the beautifully carved Corinthian capitals;

and even so there remain the caryatid figures, which comply exactly with his view of what architectural sculpture should be.

Greek architecture as known to us consists in the main of temples, and the author turns with evident pleasure to the vastly more varied buildings of the Romans—pleasure that will, we think, be fully shared by his readers. It is clearly his intention to devote careful consideration to domestic and military architecture; but as far as the present volume is concerned, we have of the former little earlier than the Roman, and of the latter virtually nothing at all.

The work is well printed, except that the glazed paper is unpleasant, but the author's revision of the text has not been very thorough: for example, the temple of Philæ is described as "of completely Roman time and influence," whereas it is mainly Ptolemaic; the Emperor Nerva is dated 96 B.C.; the temple of Assos is described as peculiar in having only one entrance to the naos, but this was the normal arrangement; a sketch of one of the antæ of the enneastyle temple at Pesto is stated to have the dimensions figured, which it has not; the references to the illustrations of the temple of Zeus at Olympia and the Parthenon are incorrect; the beautiful Ionic capitals to the semi-circular ends to the subdivisions of the naos in the temple at Bassai are referred to on p. 226 as Corinthian; the tomb at Soucideh, in Syria, while correctly referred to in the text, is described under the illustration as at "Sermeda"; and there are several other misprints. Another fault is that few of the drawings to scale have the scale given, and still fewer the north point. An index is promised at the end of vol. iii.

*Our Homeland Churches and How to Study Them.* By Sidney Heath. (Homeland Association.)—The Homeland Association, formed for the encouragement of touring in Great Britain, has issued, during the last two or three years, a variety of more or less helpful handbooks. But in this issue of a general treatise on old churches we find little to commend. If the Association desired to put forth a book of this character, it would have been wise to put it into more experienced hands.

The book opens by leading the reader to believe the fanciful notion that the mediæval builder or mason was actuated throughout by a spirit of mystic symbolism—"every trefoil symbolized the Holy Trinity, every quatrefoil the Four Evangelists," &c. The fact is that the ingenious symbolizer set to work, with cunning imagination, after the building had been erected, not before.

The blunders are incessant. Thus, in the introductory chapter, it is stated that a few of our old churches retain little buildings termed baptisteries; that in early days the lessons were read from the top of the rood-screen; that the three sedilia of the chancel of an old church were for the officiating clergy, "the prior, the subprior, and the deacon"; that "the regulations of the Saxon church required immersion, not sprinkling"; and that "founders' tombs nearly always occupy positions in

the chancel." In the chapter on 'Early British Churches' the error, long since exposed, of assigning the church of Dover Castle to that period, is definitely repeated. Facing the next chapter is a photograph of the undoubted Norman doorway of Bishopstone, Sussex, labelled 'A Reputed Saxon Doorway.' In the same section there is an incorrect account of the ancient wooden church of Greenstead, wherein it is stated that the wall logs are of chestnut instead of oak.

We had noted several errors in the later accounts of pulpits, screens, fonts, &c., but space will only permit of a word or two on the short chapter entitled 'Bells and Belfries.' There is no excuse for the old-fashioned mistakes and errors in this section, for an hour's study of the recently issued book on this subject by the late Dr. Raven would have sufficed to correct them all. Mr. Heath thinks that "the sanctus bell was generally made of silver." It is worthy of the writer of this statement to put on record that

"in Protestant use church bells have been stripped of much of the former superstitious symbolism; they are no longer rung to announce the miracle of transubstantiation."

Mr. Heath may be surprised to learn that Edward VI.'s commissioners, in several counties, expressly reserved the sanctus bell for the parish churches for future use, and that at the present day a large number of belfries of the Church of England utter a sonorous warning at the time of the consecration during the celebration of the Eucharist.

There are 52 illustrations, but the great majority of them have previously appeared in other handbooks of the same series.

In *Spanish Arms and Armour* (John Lane) Mr. A. F. Calvert has endeavoured with some success to give an historical and descriptive account of the priceless collection of ancient arms and armour in the Royal Armoury of Madrid, based on the catalogue compiled by the Conde de Valencia de San Juan on the order of Queen Maria Christina. No fewer than 386 illustrations serve to show the extraordinary variety and extent of the collection, which is supposed to be unrivalled in Europe; and although the title of Mr. Calvert's book is 'Spanish Arms and Armour,' the collection is in reality mostly composed of fine specimens of Italian, French, and German armour, together with some rare relics of the Moorish dominion. The author admits the point in his preface:—

"There is, therefore, as has been said, no national school of Spanish arms; and the Royal Armoury itself, although admittedly the finest collection of its kind in the world, is not a gallery of Spanish workmanship."

The monarchs and nobles of Spain were excelled by no other nation in the splendour of their defensive armour, but the major part was undoubtedly the work of foreign craftsmen, such as the Colmans of Augsburg, and the Negrolis of Milan, in the sixteenth century, very little decorative armour being actually manufactured in Spain. An important feature in this book is the tabular reproduction of the marks used by the principal sword-makers of Toledo until the beginning of the eighteenth century, together with a key to the same; and if for no other reason, the work will be an invaluable acquisition to connoisseurs and collectors.

Mr. Calvert knows his subject well, and the book is written in an easy, conversational style which will help readers to a study which is none too easy.

## THE ROYAL ARCHÆOLOGICAL INSTITUTE AT COLCHESTER.

### II.

FRIDAY, July 26th, was restricted to an examination of the chief objects of interest in Colchester itself. The first item was the Castle, which was the subject of an exhaustive demonstration by Mr. W. H. St. John Hope to a large audience assembled in the library in the great tower. It was difficult, he said, to realize that when the Institute met at Colchester in 1876 there was still a violent quarrel as to the Roman origin of the existing structure; while now all were agreed that it was of Norman date, though built of Roman materials. By the aid of a map of England on which were marked all the known royal and other eleventh-century castles, he showed how their distribution assisted in the work of the Conquest, and what an important point the Castle of Colchester occupied. That the Castle was a work of the Conqueror there could be no doubt, but it differed, like Exeter and the two London fortresses, in not being constructed upon the otherwise universal mount-and-bailey plan. No reference to the Castle of Colchester occurs in the Domesday Survey, and the quarter of the town in which it was built, Mr. Hope thought, was then largely occupied by the extensive ruins of the basilica, forum, and baths of Roman Colonia. This perhaps caused the fortress to be begun by the building of a great tower in the forum itself, and the use in its construction of the Roman masonry and other material that was ready to hand. Various lines of Roman walling had lately been found on two sides of the tower, which were parallel with it, although the enclosing earthen banks of the bailey were not so. This could probably be explained on the supposition that the rubble cores and rubbish left after the building of the great tower were roughly mounded over to form an inner bailey.

The actual foundation of the Castle and the erection of the tower had long been attributed to Eudo, the *dapiifer* or steward of the royal household; and a local chronicle, the value of which can be gauged by its beginning with the time-honoured legend of good King Coel, assigns the foundation to the specific year 1076. Mr. Hope showed, however, that the earliest genuine document which connected the Castle with Eudo was the grant of the tower and castle (*turrim et castellum*) to him by King Henry I. in 1101, and in terms which proved that the city, the tower, and the castle of Colchester had hitherto been in the hands of the King's brother William and their father, the Conqueror himself. He hoped, therefore, that henceforth nothing more would be heard of the Eudo legend. The speaker dealt at some length with the later history of the castle, and showed that the tower had become a mere prison by the end of the thirteenth century. It was finally alienated from the Crown in 1629, and sold to Sir James Norfolk in 1656. In 1683 the great tower was sold to one James Wheely, who covenanted to pull it down and clear away the material. After reducing the building to half its former height Wheely had to abandon the task and sell the ruin to Sir James Rebow. From him it eventually passed to a Mrs. Webster, who gave it to her daughter and son-in-law Mr. Charles Gray, from whom it had descended to the Right Hon. James Round, the present owner. Mr. Gray was responsible for the preservation of the ruin, and its conversion into its present form. By the aid of plans and sections Mr. Hope showed that the building,

which he thought might fairly be called in future the Tower of Colchester, had several points in common with the contemporary Tower of London, but was of larger area, and provided with two cross walls instead of one, on account of the difficulty of finding long enough beams for the floors; it was also evident from their similarity of plan that one and the same engineer had designed both. He also showed that the destroyed upper half, despite Mr. G. T. Clark's opinion that it never existed, had contained a great hall, of which part of a window yet remained, and over the massive sub-vaults a large apsidal chapel like that of St. John in the Tower of London. He described the precautions adopted by the engineer in building the tower upon a great series of vaulted compartments to diminish the risk of its being mined.

Dr. Horace Round said that Mr. Hope's remarks showed what could be done by the scientific study of architecture, and with the vast knowledge which Mr. Hope possessed of most of the important buildings throughout the country. He referred to the capability of these great fortresses as secure defences for quite small bodies of men, and to their construction as giving the greatest possible chance to the besieged, and the least to besiegers. He also pointed to the prominent position occupied by the chapel, the existence of which had been so successfully demonstrated.

The party then proceeded to inspect first the exterior and then the interior of the Tower, after which Dr. Laver described at length the contents of the museum housed in the chapel sub-vault. This includes a collection of antiquities illustrative of Colchester and the neighbourhood, of the first importance, together with a series of Romano-British sepulchral antiquities made by the late Mr. Josselin, which is virtually unrivalled.

The afternoon was spent, under the guidance of Dr. Laver, in visits to the best-preserved portions of the Roman wall of Colonia and the remains of the Balken gate, to the ruins of St. Botolph's Priory, to the fine gatehouse of St. John's Abbey, and to the church of the Holy Trinity, which has a late Saxon tower.

In the evening the members attended a pleasant conversazione at the Town Hall on the invitation of the Mayor.

Saturday, the 27th, was devoted to a visit to Maldon and neighbourhood. Leaving Colchester by train, the members on arrival at Maldon drove up to All Saints' Church, which was described by Mr. P. M. Beaumont. The building is noteworthy for its unique thirteenth-century triangular tower, and for the rich fourteenth-century work of the south aisle or Davey Chapel, under which is a vaulted bonehole or charnel-house. Mr. Hope suggested that the unusual shape of the tower was due to the desire to leave room for a procession between it and the boundary of the churchyard, which was here restricted by a street since broadened up to the tower. Mr. Lynam also referred to the extraordinary skill with which the tower had been treated architecturally, its peculiar plan being hardly observable outside.

The Spital Chapel, a little distance outside the town, was next visited. It was once the chapel of a hospital of lepers founded, Mr. R. C. Fowler said, about 1164, and built in the form of a cross. The architectural details agreed with the date of foundation, but the south gable had been rebuilt in the thirteenth century. The whole structure is in a sad state of dilapidation, and now used as a barn.

The Town Hall, which was next on the programme, is outwardly a comparatively



modern structure, though actually a building *temp.* Henry VIII. In the council chamber, hung in glazed frames round the walls, is the fine series of town charters. The danger from fire and of fading from exposure to the sunlight to which these important documents are daily exposed called forth some comments, and it was resolved that a suggestion be made to the Corporation for their safer custody and protection from the light.

A brief visit before luncheon was also paid to the quaint theological library of Dr. Plume, sometime Archdeacon of Rochester, now housed in a building on the site of St. Peter's Church. The old steeple is preserved, and its staircase forms the approach to the library, which contains a number of old portraits as well as books.

After luncheon the carriages conveyed the party to Bileigh Abbey, where Mr. J. D. Field received the members. Mr. St. John Hope explained that the abbey was one of Premonstratensian or White Canons. They had only thirty-six houses in England, the first having been settled at Newhouse in Lincolnshire in 1120. Their buildings followed no regular plan, like those of the White Monks, but were as differently planned as those of the Black Canons. Mr. R. C. Fowler spoke of the foundation as being first at Parndon before 1172, but removed to Bileigh in 1180. The house was dissolved with the lesser monasteries in 1536. Sir Henry Howorth added some remarks on the different monastic orders and their relations to each other. Mr. Hope, resuming, explained that all traces of the church, which stood north of the cloister, had been carted away by diggers for gravel, and the existing remains were mostly those of the eastern range of buildings. They included an unusually complete little chapter-house, which was remarkable for having a double entrance, flanked by the usual windows, and still retained its groined vault with the supporting row of marble pillars. South of this was a barrel-vaulted passage through the range, and beyond it again the canons' *calefactorium* or warming-house. This too retained its groined vault and supporting marble shafts, and had in the west wall an ample ornate fireplace of later date. The large three-light transomed windows were also insertions and of purely domestic character. Overhead were considerable traces of the dorter, of which the open roof remained; but the original lancet lights in the east wall had been replaced by wider brick windows after the Suppression. A building of two stories between the dorter and the frater remains, but the frater itself has been destroyed.

The drive was continued back through Maldon to Heybridge Church, which was described by Mr. Hope. Originally it had been a Norman church of somewhat unusual proportions, consisting as now of a chancel and nave, with a massive western tower of some architectural pretensions. Later, larger windows had been inserted to give more light to the nave altars, the chancel had been lengthened by a bay, and a clerestory added to the nave. Then some catastrophe had happened: the tower had fallen or been struck by lightning, and had involved in its ruin the destruction of the arch opening from it into the nave, the nave clerestory, and the chancel arch. The fine king-post roof to the nave, resting on the bases of the clerestory windows, bore various devices in its carved spandrels which pointed to the latter part of the fifteenth century, and probably, therefore, to the period of the disaster. The chancel roof was also a richer example of the same time. The tower was now reduced to about half

its former height. The Norman north and south doorways of the nave remained, together with the original doors with their scroll ironwork. All the old fittings had perished. Dr. Laver and Sir Henry Howorth contributed some observations on the battle of Maldon.

Langford Church, which was the last to be inspected, has been so thoroughly restored that but little of interest remains. It still, however, bears evidence, as was pointed out by Dr. Laver, of having at one time possessed not only an apsidal chancel, but also a second apse at the opposite end of the church. The western apse remains, but of the eastern only a fragment can be seen on the south side, embedded in the wall of the later chancel. As it is, the plan of this curious Norman edifice is probably unique in this country.

Monday, the 29th, was one of the most important days of the meeting. Leaving Colchester somewhat earlier than usual by special train, the party, in number about ninety, arrived at Dunmow about 10, and drove first to Great Dunmow Church. This, Mr. Hope thought, had once been a cruciform Norman building, but early in the fourteenth century the present fine and spacious chancel had replaced the older, and the nave been rebuilt with aisles widened to the length of the former transepts. Some accident must have happened later, as the arcades were entirely rebuilt in the fifteenth century and a clerestory added. The churchwardens' accounts, which begin in 1526, mention in that year the mending of the windows in "the new chapel"—no doubt that on the south of the chancel—and the going forward of much work on "the stepyll." As reference is also made to the new casting of the bells, there can be no hesitation in ascribing the western tower to the first quarter of the sixteenth century, a date to which also belongs the south porch. The south door, Mr. Hope pointed out, was of the thirteenth century, and the curious wooden gallery over it, projecting into the aisle from the parvise over the porch, ought rather to be regarded as a private pew or closet than as a place for any such ritual use as that of the boys in the Palm Sunday procession.

Of the Cistercian Abbey of Tiltey there are few remains beyond a wall with traces of vaulting, part of either the eastern or western range of buildings, and the site is now a rough pasture. The visit of the Institute, however, was not to this, but to the little church of Tiltey, which originally served as the *capella extra portas*, where women and others who were not allowed within the gates might hear mass. Mr. St. John Hope explained that the monastery was founded in 1153, but dragged on a precarious existence until the days of the second abbot, who died in 1214, and is credited by the Coggeshall chronicler with raising it "from as it were a very poor grange to a very beautiful and wealthy abbey." It does not appear, however, to have been other than a small foundation, and at the Suppression was worth only 167*l.* It was granted to Lord Audley, who pulled down all the buildings except the gatehouse chapel. This, Mr. Hope showed, had consisted at first of an oblong structure with lancet windows, all of the plainest character, as befitted Cistercian simplicity; but about the middle of the fourteenth century there had been added a square chancel, somewhat wider than the older part. This contained three of the most beautiful windows to be found in England, with triple sedilia and piscina to match. The window had evidently been filled with rich coloured glass, in direct contravention of the Cistercian rule, which forbade any but white glass. The south

wall of the old chapel retained a large aumbrey and piscina with double drain that served the first altar. Mr. Miller Christy briefly described the brasses and monumental slabs, which are unusually numerous for so small and out-of-the-way a church. Sir Henry Howorth also added some remarks on the great fervour imported into the religious life in the eleventh century, largely, he thought, owing to the zeal of Pope Gregory VII.

From Tiltey the drive was continued to Horham Hall, where Mr. A. P. Humphrey, the owner, received the party. Mr. T. D. Atkinson said that the larger part of the building (including the hall, and the great chamber and other rooms to the north) was the work of Sir John Cutte of about 1510, but there were traces of an older building in the block to the south containing the buttery and pantry, including a fine open roof that may have belonged to a chapel. Sir John Cutte's new chapel was under construction at his death in 1529, and apparently never finished. The fine chimney-stack at the south-west corner of the house was probably the work of Sir John's son, who died in 1535; and the prospect tower at the north-east angle was added later in the sixteenth century, perhaps for watching deer-drives in the park. The hall retains its old ceiling and large oriel window, but has been disfigured inside by a recently added staircase and gallery. The house was once surrounded by a wet ditch, part of which remains.

Thaxted Church was next visited. Speaking from the fine Caroline pulpit, Mr. St. John Hope said it was much to be wished that something definite were known as to the history of so interesting a building. The oldest parts were the nave arcades, the western arch of a lost middle tower, and apparently the bulk of the transepts. These belonged to a reconstruction that had evidently been stopped by the Black Death in 1349. The chancel aisles seemed next in order of date, but the curious arcades with their pierced spandrels and the clerestory above were so much later in character as to suggest that the former work was damaged by the fall of the tower. The wide aisles of the nave had evidently replaced narrower ones, and belonged to the same late date as the clerestory and nave roof. The tower and spire and the fine north porch were late fourteenth-century, but the south porch was contemporary with the aisle, and had, in addition to the large arch of entrance, smaller arches at the sides. Beneath the east window of the chancel are the blocked windows of a bonehole or charnel-house, access to which was by a stair south of the high altar. The church is still fairly rich in old woodwork of various dates, including a curious case and canopy to the font. The aisle windows also contain a great quantity of old glass (mostly in a fragmentary condition), which has lately been carefully rearranged. From the diversity of their style, Mr. Hope suggested that the windows had been glazed at different times through the liberality of sundry donors. A study of the bosses of the aisle roofs, many of which were heraldic, would probably give a clue to their exact dates. The general effect of this fine church is greatly enhanced by its whitewashed interior and bleached oak roofs.

Great Bardfield Church was the next item on the programme, and here Mr. Hope again acted as demonstrator. The chancel, he said, despite its later windows, was of early Norman work, and the western tower, which is surmounted by a lead-covered spire, belongs to the end of the twelfth century. But the nave and its clerestory and open

roof, with the aisles and chancel arch, were all built at a later time. There were good reasons for thinking that the builders were Edmund Mortimer, Earl of March, and his wife Philippa, daughter of Lionel, Duke of Clarence, and *jure matris* Countess of Ulster, whose arms and those of King Edward III. were to be seen in the west window of the north aisle. They were married about 1365, and died within a few days of each other in 1381. The peculiar square-headed windows of their work contain much delicate detail, and several retain fine pieces of the original glazing. But the feature of the church is its chancel arch, which is subdivided and filled with beautiful stone tracery, with brackets for the images of the Rood and SS. Mary and John. The original images were destroyed, but have lately been replaced by new.

A visit was to have been paid to Stebbing Church, which has a similar chancel arch to that at Great Bardfield; but owing to a mishap to one of the brakes earlier in the day, it had to be omitted.

In the evening the annual business meeting of the Institute was held, when the Report of the Council was read, and a satisfactory statement of accounts presented by the Treasurer. Some discussion took place as to the place of next year's meeting, Cardiff, Tenby, Oxford, Durham, and Lincoln being suggested in turn, but, as usual the final selection was left to the Council.

Tuesday, the 30th, the last regular day of the meeting, was set aside for visits to Brightlingsea and St. Osyth's. The party drove first from Colchester to Brightlingsea Church, the fine tower of which was noticeable from some distance. The vicar, the Rev. Arthur Pertwee, described the building, and pointed out its chief features of interest. The thirteenth-century chancel, he thought, was the oldest existing part, and the eastern half of the nave arcades were fourteenth-century; but the rest of the church, including the tower, was Perpendicular. The Lady Chapel north of the chancel had been lengthened by a bequest made by John Beriffe in 1521, and the vestry built by bequest of John Cowper, mariner, in 1538. Another John Beriffe in 1496 had left money towards the buying of two bells and the finishing of "the new work" of the steeple. The nave roof and clerestory fell in 1814, and the present poor roof was put up in the following year.

A short drive round the head of Brightlingsea Creek brought the members to St. Osyth's Abbey, where they alighted in front of the fine fifteenth-century gatehouse, with its rich inlaid flintwork. Passing through the fine vaulted entrance, the party was received by Sir John H. Johnson, the owner. Before inspection Mr. Hope contributed a short account of the monastery, which was said to have been upon the site of one built by St. Osyth in honour of SS. Peter and Paul. St. Osyth herself was martyred by the Danes in 635, and her remains were removed to Aylesbury. But a house of Black Canons was founded here before 1118 by Robert of Beauvais, Bishop of London, and the bones of the saint were translated and enshrined in the new church. Little was known of the later history of the house. The Coggeshall chronicler states that Dan Ralph, the second abbot, who died in 1215, "magnificently adorned the place with sumptuous buildings," and some of his work remains. In 1397 the abbot was granted the proud privilege of wearing the mitre, ring, and other pontifical ornaments. This was revoked in 1403, but regranted in 1412. The abbey was surrendered by the abbot and sixteen canons in 1539, and was then worth 677*l.*, or from 15,000*l.* to 20,000*l.* a

year at present value. From the inventory taken at the Suppression it appeared that the church stood to the south of the cloister, and the rest of the buildings seem to have followed the usual plan. The abbot's house adjoined the north-west corner of the dorter, and part of it, built by Abbot John Vyntener in 1527, forms Sir John Johnson's residence. Portions of the eastern and western ranges of buildings are also left, of twelfth- and thirteenth-century work, but somewhat hidden by structures built shortly after the Suppression. At the conclusion of Mr. Hope's remarks a move was made for the interior of the house, just in time to escape a heavy downpour of rain, the first encountered during the meeting. The oriel window of Abbot Vyntener's great chamber is rich with heraldry and other devices; and in the house is a large collection of carved panelling of his time, bearing his rebus and initials, &c. The rain having ceased, an adjournment was made for luncheon, after which a visit was paid to the neighbouring parish church of St. Osyth's. This was evidently undergoing reconstruction at the time of the suppression of the abbey, and has an unfinished nave of increased width, with piers and arches of moulded brickwork, carrying a fine and earlier-looking open roof. The piers for the proposed chancel arch are pierced with openings on each side, to allow of a view of the high altar. In the middle of the chancel is a curious pen, a modern restoration of an old arrangement, with kneeling-places all round the inside for those receiving the Communion.

Great Clacton Church was the last item of the day's programme, and was explained by the vicar, the Rev. J. Silvester. It originally resembled Copford in having an apsidal vaulted chancel and a nave with broad dividing transverse arches and a barrel vault, all of Norman work. The chancel has, however, gone, and is now represented by a modern square-ended structure, and the nave has lost its arches and vault. The tower is a fifteenth-century addition. The party subsequently returned by rail to Colchester.

At the evening meeting, in the Moot Hall, Dr. Laver read a paper on the destruction of Colchester by Boadicea. He contended that the area of Camulodunum captured by Anlus Plautius in A.D. 43 extended along all the high ground from and including the site of Colchester as far as the entrenchments at Lexden, and that the first Roman settlement, which Tacitus says was unvalled and undefended, was on the site of Colchester itself; the later Roman wall, assigned by some to the second century, had been built over the ruins of houses burnt by Boadicea, and enclosed the city of Colonia. In the discussion that followed Mr. Hope argued that an intermediate stage between the destruction by Boadicea and the building of the wall must have existed, when the town was fortified by a ditch and bank, otherwise the ditch could not be accounted for. Mr. W. J. Andrew observed that the claim for the site of British Camulodunum was supported by the fact that more coins of Cunobelin had been found in the Lexden district than in Colchester itself. Sir Henry Howarth also contributed some remarks upon the Trinobantes. A second paper, communicated by Mr. I. Chalkley Gould, was likewise read, on the traces of Saxons and Danes in Essex earthworks.

Wednesday, the 31st, was an extra day, for a visit to the somewhat remote Roman station of Othonæ and the early ruined chapel of St. Peter-on-the-Wall. The party first went by special train to Southminster, and then drove through Bradwell-juxta-Mare to the site of the Roman fortress. This was

explained by Dr. Laver as one of the series which was built in late times for the defence of the "Saxon shore," and surrounded with a wall of masonry, with towers at intervals, some portions of which could yet be seen. About half the site has, however, been destroyed by the inroads of the sea. The ruins of the chapel of St. Peter perhaps occupy the site of the western gate of the station, and are now used as a barn. The apsidal chancel has disappeared, but the nave is fairly complete, and Mr. Hope claimed that its plan, its tall walls, the distinct traces of the triple chancel arch, and other features were evidence of its early date. There could, he thought, be no hesitation in identifying it with the church which the Venerable Bede records to have been built by Cedd, after his consecration as Bishop of the East Saxons in 653, at "Ythan-cester," on the banks of the Pant, now the Blackwater.

On the way back to Southminster a halt was made at Tillingham, the manor of which was given by Ethelbert, King of Kent, to St. Paul's Cathedral Church in 604. The village church has, however, no features of interest beyond its Norman font and north door. Southminster Church, which was also inspected, has a fine vaulted north porch. The return journey to Colchester was made by special train, and thus concluded a very successful meeting.

The whole of the arrangements were made, and, with the help of Mr. W. Bruce Bannerman, carried out in a most efficient manner, by the Hon. Secretary, Mr. W. Hale Hilton, and the Colchester meeting can safely be reckoned among the successful ones of recent years.

## Fine-Art Gossip.

THE PRINT-ROOM at the British Museum will be closed for cleaning and repairs from Monday next to Saturday, September 14th, inclusive.

M. ALBERT KAEMPFFEN, a well-known French authority on art, died on Friday in last week at the age of eighty-two. M. Kaempffen was for some years Sub-Inspector of Fine Arts, and had a leading share in the rearrangement of the treasures in the Louvre. He was of Swiss origin, and was born at Versailles, becoming a naturalized Frenchman in 1849. He was editor of the *Journal Officiel* from 1871 to 1874, becoming Director of Fine Arts in 1882, and Director of the National Museum and of the *École du Louvre* in 1887. He was the author of a number of books, among which was a novel, 'La Tasse à Thé.'

A MONUMENT is to be erected at Athens to the memory of Constantine Paleologus, the last Byzantine Emperor, who fell in defending his capital against Mahomet II. The competition for the design will be international, and the result will be announced at Rome. There are to be five prizes—5,000*fr.*, 2,000*fr.*, and three of 1,000*fr.* each.

SOME interesting finds have been made recently at the Newstead Roman station, Melrose, including baths of great size, and a well from which have been taken a Pompeian bronze vase with engraved ornamentation, and a chased handle with a terminal female head, in which the eyes are inset in silver; three smaller bronze vases; two Roman swords, and a bronze mask.

THE death in his seventy-eighth year is announced from Berlin of the former President of the Akademie der Künste, Hermann Ende. He was Professor of Architecture at the Technical High School,



and many important buildings in Berlin were designed by him.

SIR HARRY B. POLAND writes:—

"It may perhaps interest your readers to know that there are now on view at the Borough of Brighton Fine-Art Galleries eleven portraits by Raeburn. Ten of them have been lent by a Mrs. Mackenzie of Edinburgh. One of these was unfinished at the time of Raeburn's death. The eleventh has been lent by a Mrs. Watson. Mrs. Mackenzie is now abroad, and these portraits will remain on view for at least another year. I am not a sufficient judge of Raeburn's portraits to say whether these are among his finest work, but some of them appear to me to be very fine. The galleries are open daily, including Sunday afternoons."

THE death of Mr. James Brenan removes a well-known figure from the artistic world of Dublin. He was for nearly half a century actively engaged in the organization of the teaching of art in Ireland, and held successively the posts of Head Master in the Cork and Dublin Schools of Art. He devoted much attention to the development of the Irish lace industry, and owing to his efforts classes for instruction in drawing and design were formed in all the lace-making centres of Ireland. Mr. Brenan was a frequent exhibitor at the Royal Hibernian Academy.

THE *Bulletin archéologique du Midi* contains an interesting account of some prehistoric painters' palettes, which have been discovered under the dolmen at Aveyron. They are thin rectangular pieces of slate or sandstone, with a slight depression in the centre, and resemble the ancient Egyptian palettes.

In the course of his excavations at Tiryns Prof. Dörpfeld has come upon the remains of buildings which suggest that the site was occupied before the Mycenaean period. He also claims to have discovered at the foot of the citadel the Mycenaean burial-place.

## MUSIC

### MODERN BRITISH PIANOFORTE MUSIC.

SOME writers of the day are evidently trying to obtain new harmonic effects, an aim which is praiseworthy. If composers were content with the resources handed down to them by predecessors, art would degenerate; new paths, not only in harmony, but also in rhythm and form, are welcome. But in the search after what is new there is danger of going to excess. As a contrast to diatonic, chromatic harmonies are, if well chosen, powerful in effect; but music nowadays threatens to become almost entirely chromatic. Again, when the thematic material of a work is not important in itself, the attempt to strengthen it by strong colouring is unsatisfactory; for then the means seem to become an end. Some pages in a *Grande Suite Moderne*, by Mr. Josef Holbrooke (Woolhouse), seem to us open to the double charge of excessive chromaticism and mild subject-matter. The first number is a 'Scherzo Humoreske,' and when the title is considered, it would perhaps not be fair to complain that the music is somewhat superficial; and of No. 2, a 'Valse Romanesque,' the same may be said. In both, however, there are some pleasing effects. In No. 3, a Nocturne, 'Night by the Sea,' both poetry and restraint are apparent; the colouring here intensifies the mood. The concluding number is a 'Fantaisie Bacchanale,' in which inspiration does not play a strong part.

Five Pieces, by Mr. Reginald Stewart (Breitkopf & Härtel), are interesting. 'Prelude' may not be a very good name for the

first number, but we find thought in it, and boldness without extravagance. A 'Nocturne,' though a little far-fetched in some of its harmonies, is based on a good theme. Next comes a 'Valse,' dainty, if a trifle artificial. In an 'Intermezzo' in 7-4 measure the chromatic element seems too much in evidence, yet both character and feeling mark the music. The series ends with a busy *Moto continuo*.

Three pieces by Mr. H. Balfour Gardiner (Forsyth Brothers) are the last, but not the least interesting, of those which for the present we have to notice. One entitled *Mere* is the lightest of the three. The music is pleasant and clever, though not up to the standard of the other two. A *Humoreske* opens with a folk-like theme over a drone bass; while throughout the piece the lively rhythm, the sudden dynamic contrasts, and quaint tonality give to it a romantic character. Then there is a *Prelude De Profundis*, which opens with strange mystic harmonies over a double-pedal bass. They convey the impression that the music is going to be very forced; but from this opening section is evolved a piece of clear design and considerable power. What at first sounds strange is found to suit exactly the atmosphere which the composer evidently tried to create.

### DR. JOACHIM.

DR. JOSEPH JOACHIM, who passed away at Berlin on Thursday after a brief illness, was not only a great violinist, but also a great artist. Throughout his lengthy career he rendered truly honourable and devoted service to the cause of music, and his talent gave pleasure to the whole world.

Born at Kittsee, near Pressburg, on June 28th, 1831, Joseph Joachim showed musical inclination as a small child, and taught himself to play on a little violin before he was five years old. Noting the circumstance, his parents sent him to study with Serwaczynski, conductor at the opera-house at Pesth, where at seven years of age he made his first appearance in public, playing a duet with his teacher. From 1839 to 1843 the boy was in Vienna, studying first with Hauser for a brief period, and then with the elder Hellmesberger. Afterwards, on the advice of Ernst, he became a pupil of Boehm, in whose house he resided for three years. In 1843 he went to Leipsic, where he was tested by Mendelssohn, who declared that the boy required no teaching as a violinist, and prescribed only occasional supervision by himself and David. Joachim played at a Gewandhaus concert in November of that year, and on March 28th, 1844, made his first appearance in London at Bunn's benefit at Drury Lane. So successful was he that the Philharmonic Society invited him to play on May 27th, Mendelssohn conducting, the work being Beethoven's Concerto. Afterwards Joachim took part in a State concert, Queen Victoria, Prince Albert, and the Tsar Nicholas being present. On the advice of Mendelssohn he then withdrew for a time from public life in order to complete his musical education, and remained at Leipsic until the death of his friend in 1847.

Proceeding to Weimar, Joachim was appointed concert-master under Liszt, and after the production of 'Lohengrin' there in 1850 became a sincere admirer of Wagner. During 1851 Joachim made the acquaintance of Brahms, and was so impressed with the young Hamburg musician's talent that he sent him with a letter of introduction to Schumann. At the end of the following year Joachim removed to Hanover to take up the post of Konzertmeister, and there he remained until 1866. When he re-

nounced Judaism for Christianity, the King and Queen of Hanover were the sponsors at his baptism. From 1859 to 1900 Dr. Joachim paid annual visits to London, playing in masterly fashion at the Popular Concerts, the Crystal Palace, and other musical institutions in London and the provinces. In 1868 he removed to Berlin, where he resided until his death.

He founded in 1869 the Joachim Quartet, the original members being Dr. Joachim, Schiever, De Ahna, and Wilhelm Müller. Since 1899 the organization has consisted of Dr. Joachim and MM. Halir, Wirth, and Hausmann. Its visits to London have afforded rare gratification to music-lovers, for both the reading and execution of works of classic rank reached an exceptionally high standard. As a composer for the violin Dr. Joachim was represented by three concertos, of which the 'Hungarian' was by far the most popular.

## Musical Gossip.

At the Lyric Theatre the chorus of the Moody-Manners Opera Company has been reinforced by nearly one hundred members of the Sheffield Grand Opera Society for the performances of 'Aida,' 'Faust,' 'Lohengrin,' and 'Tannhäuser.' The Yorkshire singers made an excellent impression, for they rendered the music admirably and with a full volume of tone. In 'Faust' the part of the hero was allotted to Mr. John Coates, who had already appeared in the part at Covent Garden with Madame Melba. He sang with notable fervour and distinction of style. Miss Kate Anderson interpreted Marguerite's phrases in fluent and agreeable fashion, and sang the 'Jewel' scena brightly. Mr. Manners proposes to establish an operatic society in London, whose members will take part in the performances of his organization whenever it visits the metropolis.

THE MOODY-MANNERS COMPANY announce the production shortly of a new work at the Lyric Theatre. The composer is Mr. Hermann Löhr, and his opera, named 'Sarenga,' is in one act. The lyrics are by Avon Marsh.

M. CAMILLE ERLANGER has just completed a new opera entitled 'L'Assomption d'Hannele Mattern,' which is to be produced at the Paris Opera. The libretto, based on Gerhart Hauptmann's 'Hannele,' is by MM. Louis de Grammont and Jean Thovel.

THE competition for the Elkin Singing Scholarships will be held at the Æolian Hall on September 24th and 25th. The scholarships, two in number, were instituted in 1904. The winners receive one year's free tuition from Mr. Charles Phillips, and are also enabled to make an appearance at an established series of London concerts.

FRAU SCHUMANN-HEINK and HERR BURRIAN will not, as announced, take part in the Wagner festival performances at the Prince Regent Theatre. The former, who was to impersonate Erda, Waltraute, and the first Norn in the second and third cycles of the 'Ring,' assigns as reasons for withdrawing from her engagement the nervous excitement caused by her concert tour, and the fatigue incurred, from which she has not yet recovered. Herr Burrian was to appear as Tristan on the 28th of this month: his place will be taken by Herr Kraus.

### PERFORMANCES NEXT WEEK.

Mon.—Sat. Moody-Manners Opera Company, 8, Lyric Theatre.  
(Also Matinees on Wednesday and Saturday at 2.)  
Mon.—Sat. Promenade Concerts, 8, Queen's Hall.

## DRAMA

### BEZA TRANSLATED.

A *Tragedie of Abrahams Sacrifice*. By Theodore Beza. Translated by Arthur Golding, and edited by M. W. Wallace. (University of Toronto.)—The examination of this rare specimen of the work of Arthur Golding, best known as the translator of Ovid, gives point to his reputation among his contemporaries for "well corrected verse, specially in translation cleare and very faithfully answering their authours intent." What Webbe, Nash, Puttenham, and others said of his Ovid is not less true of this version of Beza's *Abraham sacrificant*. Nash may have had the book in mind when he added a complimentary reference to Golding's "manie other exquisite editions of Diuinitie." Warton, who does not appear to have seen it, regretted that Golding gave so much of his time to translation. Of over thirty extant works, only one is, by generous allowance, original, viz., his discourse upon the famous earthquake of April 6th, 1580, which interested Twyne and Munday, not to speak of Spenser and Harvey in their 'Three Proper and Wittie Familiar Letters.' With this exception, all is translation from Latin or French.

The primary interest of the volume is that it displays Golding's craftsmanship as a translator, with its happy combination of closeness to the original and that literary zest which is the chief secret of the greatness of the age, and wins respect for even the baldest rhymers and most thrasonical huffsuffs. Mr. Wallace has given us the fullest biography yet attempted and an adequate bibliography; but like many good literary antiquaries, and like not a few of the younger sort who publish their researches in series of University "Studies" and "Publications," he is weak on the critical side. We are told, for example, concerning Golding's French source, that "in our own day Petit de Julleville has declared that 'il y a de vraies beautés dans cette pièce.'" Had Mr. Wallace excogitated this himself, as he should have done, the critical waters would not have been ruffled. Again, having told us that there is a copy of Beza's 'Juvenilia' in the Bodleian, and having described its titles, he says later, in a note on the 'Epigrams':

"A reference to the 'Juvenilia.' The volume contained 'vier Sylven, zwölf Elegien, viele Epitaphien, und dann nehmen die Epigramme fast die letzte Hälfte des Buches ein (Baum, 'Theodor Beza,' vol. i. p. 69)."

Why Baum? Why in German? Why a quotation? Any one could have told us these details, and Mr. Wallace might have noted them himself when he copied the titles. These are specimens (and Mr. Wallace by no means supplies us with the worst) of the indiscriminating and unoriginal habit of the mere antiquary. Everybody else's commonplace must be registered, until an Introduction becomes a mere inventory of ill-assorted opinions. We know the habit well in Dr. Grosart's "Memorial Introductions" and in other editors' works which need not be named.

Golding is not the only interest of the volume. There is Beza, whose text is given, and regarding which the editor has collected some useful notes. Other points concern the place of the "tragedie" in the early history of the drama; the evidence which it affords of the intrusion of the Reformation spirit into the later examples of the religious plays; and the historical interest of its relationship with the older English and French Abraham and Isaac plays.

The value of the volume is much enhanced by the reproduction of the beautiful cuts which decorate Golding's text. Mr. Wallace says they "would seem to be original with Golding's edition, although the workmanship is decidedly superior to that found in contemporary English woodcuts." They are certainly the work of a foreign artist; but they may have been executed in England. It would be well to have their origin carefully investigated. If they cannot be referred to some known master in wood, they will have been the means of discovering another Unknown whose art and craft will stand with the best.

## Dramatic Gossip.

TUESDAY, the 27th inst., is fixed for the first night at the Hicks Theatre of Mr. Henry Arthur Jones's play 'The Hypocrites.' The same evening so far is fixed for the presentation at the Garrick of 'Fiander's Widow,' but it is to be hoped that some arrangement can be made to prevent this clashing.

MR. H. V. ESMOND's new play 'Under the Greenwood Tree,' which has evidently nothing to do with Mr. Hardy's novel of the same title, its sub-title being 'The Romantic History of Mary Hamilton,' will be produced by Miss Maxine Elliott at the Lyric on September 9th.

MR. DESMOND M. RALEIGH has secured the New Theatre for a season in September, and will produce Mr. H. A. Vachell's play 'Her Son,' which has been revised by the author.

AT Manchester late in September Mr. H. B. Irving will present 'Cæsar Borgia,' a new tragedy by Mr. Justin Huntly McCarthy. He has also in reserve a comedy by Judge Parry and Mr. Frederick Mouillot, founded on the life of Jonathan Wild.

'MRS. WIGGS OF THE CABBAGE PATCH,' one of the few successes of the season, is shortly to be transferred from Terry's Theatre to the Adelphi.

MESSRS. FRENCH will publish a volume of plays by Mr. St. John Hankin early in September. It will be called 'Three Plays with Happy Endings,' and will contain 'The Return of the Prodigal,' 'The Charity that began at Home,' and 'The Cassilis Engagement,' with a preface by the author. The plays will also be issued separately in paper covers.

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